THE STONE ROLLED AWAY, and LIFE MORE ABUNDANT.

AN APOLOGIE

Urging

Self-denyal, New-Obedience, Faith, and Thankfulneſſe.

By GILES OLDISWORTH, Rector of Burton *on the* Hill, *in* Glouceſterſhire.

1 SAM. 14. 33.

Ye have tranſgreſſed: roll a great ſtone unto me this day.

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UMI

To the ſacred Majeſty of CHARLES *the ſecond, by the* [1] *grace of God* King of *England, Scotland, France* and *Ireland*; The [2] *Defender of the faith*; in all [3] *cauſes*, and over all [4] perſons as well [5] *Eccleſiaſtical* as *Civil*, within theſe his Majeſties [6] *happy* Dominions, *next unto God and his Chriſt*, [7] ſupream Head and Governour.

[1] 1 Chron. 29.12 Revel. 1. 5
[2] 21. 24
[3] Levit. 8. 23,24
[4] 1 King 2. 27
[5] 1 Chron. 16 4,8
[6] Pſalm 144,15 148. 14
[7] Eccl. 8. 4 Prov. 8. 14,15,16 1 Pet. 2. 13

Dread Sovera gn,

AT ſundry times, and in great deliverances, the Lord hath already ſaid unto your Majeſty, (1) *Let not your heart be troubled; Believe in God, believe alſo in me*; lay claim unto your Majeſty, as *Defender of the faith*; *The many manſions here* (2) aſſerted, prepare, for your Majeſty, a glorious Diadem in the *houſe* of your *Father*.

[1] John 14.1

[2] 2.

As my *Text*, ſo my *Treatiſe* hath, everywhere, a *kindly aſpect* upon your dread Majeſties

Majesties sacred person: For [this Tract] while it attempteth to remove a (1) *coldness of affection*, and [the cause of that] a *stone of unbelief* from (2) every heart, it endeavoureth to render every heart among us, therefore *subject* to Your Scepter, because *obedient* unto Gods.

[1] *There never yet fell upon the Church a tempestuous storm, the vapours whereof were not first noted to arise from a coldness of affection.* Hooker *in his* Eccles. Polit. lib. 5. sect. 76.

[2] Heb. 3.12

Nevertheless, I am bold to take Sanctuary at your *sacred feet*, inasmuch as the *weakness* of mine *Apologie*, cannot but recover *strength* from the *clemency* of your *royal* protection; Which one blessing maketh three Kingdomes [*like your sacred person*] great and prosperous. That they may so continue, the *God of power*, who hath made your Gracious Majesty *Our Peace*, add, unto your Majesties peace, *Life more abundant*. This *is*, this *shall be*, the earnest prayer of

Your Sacred Majesties

Novemb. 5. 1663.

Most humble and most thankful

subject and servant,

GILES OLDISWORTH.

In this Treatiſe.

THeſe words [1] (*Let not your heart be troubled, Ye believe in God, believe alſo in me; In my Fathers houſe are many Manſions*; (1) John 14. 1, 2

1. Examined. 2. Applyed.

1. Examined,

1. *Preparatively*, in the *joint* explications, p. 2.114,122,216,232,254,441.
2. *More fully* in the *ſeveral* applications, p. 11, *&c.*

2. Applyed,

1. *Reſtrictively*, to *Goſpel-Miniſters*, p. 11.
2. *Univerſally*, to *Goſpel-profeſſors*, p. 53.

1. To Goſpel-Miniſters,

1. As *preaching*, not themſelves, but *Jeſus Chriſt*, p. 14. 118.
2. As *living* in the world, yet *unto God*, p. 114. 217.

2. To Goſpel-Profeſſors,

1. As *Unbelievers*, p. 54.
2. As *Believers*, p. 109.

1. To Unbelievers,

1. As *layed out for dead*, p. 56.
2. As *called* from death *to life*, p. 75.

2. To Believers,
1. By way of *Doctrine*, p. 111
1. *stated*, p. 112
2. *proved*, p. 114
3. *applyed*, p. 131
To the
Kings most excellent *Majesty*, p. 133
Nobility, p. 140
Clergy, p. 144
Magistracy, p. 146
Gentry, p. 151
Their *Ladies*, p. 154
Men *of low degree*, p. 162
Men *poor* and *destitute*, p. 164
Unto
Little *Children*, p. 169
Young men and *Maidens*, p. 179
Middle-aged persons, p. 189
Aged persons, p. 198
One with another, p. 210
2. By way of *Reproof*, p. 216
To some
Ministers, p. 217
Lawyers, p. 226
Physitians, p. 227
Tradesmen, p. 229
Generally unto *all*, p. 231
3. By way of further *Instruction*, p. 232
4. By way of *Consolation*, p. 253
Unto complaining *Unbelievers*, p. 254
Unto disconsolate *Believers*, p. 257

Against

Against
Worldly *distresses*, p. 258
Death of friends, p. 260
Fear *of death*, p. 261
Remainders of sin, p. 264
Want of grace, p. 266
Fear *of falling away*, p. 267
Any temptations whatsoever, p. 269
5. By way of *Exhortation*, *viz.* unto *Thankfulnesse*, p. 271
Where
1. *In what sense God may be* said to be *glorified*, p. 271
By himself, p. 272
By his Creatures, p. 274
In our
Words, p. 279
works, p. 291
Thoughts, p. 293
2. Why *God must be* by us *glorifyed*, p. 295
In regard *of us*, p. 332. 358
In regard of *Himself*, p. 336
3. *Matter* worthy our Thanksgivings unto God, *viz.* p. 366
The blessings of *this world*, wherein we finde no more *troubles*, p. 395
The *kingdome of grace*, wherein we *believe in God* and his *Christ*, p. 400
The *kingdome of glory*, wherein we expect the *many mansions in my Fathers house*, p. 441.

A Table.

AFflictions *may not trouble believers hearts. &c.* p. 111
Reasons why. p. 122. 130, 413
Books *more to be desired then gold.* p. 41. 152, 272, 283, 428
Bowing at the name of *Jesu.* p. 118
Bowing toward the East. p. 118. 121
Calamities, *when fore-runners of greater evils.* p. 245. 246
Christ Jesus *a blessing above blessings.* p. 435. 436
Churches *inoffensive to understanding Christians.* p. 285. 286
Clergy *inoffensively distinguished from the* Laity. p. 49. 50, 51. *Their* Hierarchy *inoffensive.* p. 38. 43. *Their* function *not unbeseeming the Nobility.* p. 44. 48. *Their* dignities *vindicated.* p. 32. 37. *Their* Revenues *advantageous to the Gospel.* p. 27. 28, 29, 145
Common Prayers *ought to be frequented.* p. 148, 149, 290, 291, 352, 357, 382, 385
Devotion *encreased by set-forms.* p. 220. 223, 288, 354

Eng.

Englands *unthankfulneſſe.* p. 301.304, 305--312,315,316
Examples of Vertue. p. 160
Failings in Miniſters *excuſed.* p. 19 —— 24
blamed. p. 218 —— 223
Faith *raiſeth comforts againſt all diſcomforts.* p. 8
aimeth at glorifying God as God. p. 352
A deſireable Duty. p. 429. 430
Feſtivals *a due part of Goſpel-worſhip.* 418 p. 383
Glorifying of God *the whole duty of man.* p. 353
God *the moſt deſireable good.* p. 335.437,438
Goſpel-bleſſings *oblige us to glorifie our God.* p. 400. 424, 433
Grace *undervalued, if aſcribed unto our ſelves.* p. 361. how ſought. p. 323. 327. *how wrought.* p. 211.212,213,346,347
Guilt *waſhed off by Chriſts blood.* p. 265
Heaven, *why called my* Fathers houſe. p. 441
Hypocrites reward *but temporary.* p. 227. 248, 420
Hope of Heaven *obligeth us to glorifie God.* p. 440
Inſufficiency, *not a bar, but a ſpur to duty.* p. 90,91
Knowledge, *without it no holineſſe.* p. 152. Its excellency. p. 403
Laity *inoffenſively diſtinguiſhed from Clergy.* p. 49--52
Manſions *how prepared.* p. 9. *why ſo called.* p. 44. *why many.* p. 128. 44
Meditation, *the ſinful neglect of it.* p. 300. 301, 302, 402
Obedience *due from the unregenerate.* p. 90. 338. *de-*

delightful unto tht regenerate. p. 351
Preachers *ought to affect not mans wisdome*, p. 16. *but the power of godlinesse.* p. 14. 15
Prophanesse, *the sad encrease of it.* 309 p. 316
Prosperity *a fearful judgemement upon the wicked.* p. 240
Regeneration, *how usually wrought.* p. 324. 327
Repentance, *unsound if delayed.* p. 331
Sanctification, *wait Gods leisure for it.* p. 80. 81, 342
Self-denial *tryeth the truth of graces.* p. 350
Sin, *why remainders of it in the elect.* p. 266-269
Spirit; *Sow to it.* p. 326. *joy in it.* p. 431-435
Talents, *may not be un-improved.* p. 317. 323; 336
Tapers; *their use in Cathedrals not insignificant.* p. 122
Time, *an exceeding precious talent.* p. 96
Unbelievers, *in effect drudges for true believers.* p. 240. 331. *shaken from their shifts.* p. 56-61. *guilty of troubling their own hearts.* p. 62. *of distrusting God and his Christ.* p. 62. 63, *of despising heavenly mansions.* p. 63. *of death spiritual.* p. 65--71. *of death eternal.* p. 71, 72. *awakened to a holy fear.* p. 73, 74. *answered their manifold objections.* p. 76-80. *called to the life of faith.* p. 80--84, 253--257. *to peace of conscience.* p. 85. 86. *to perseverance.* p. 88. 89. *by several motives.* p. 90---108.
Unbelief, *a sin most inexcusable.* p. 319. *most accursed.* p. 318. 320
Ungodlinesse *aggravateth guilt.* p. 312. 313

Un-

Unthankfulneſſe, *an argument of unbelief.* p. 320

White Veſtments *ſuit with a Goſpel-purity.* p. 369

Worldly bleſſings *accompany the peace of the Goſpel.* p. 28. 397, 406--413. *and oblige us to glorifie our God.* ibid.

Zeal, *why ſo ſtrictly required in Believers.* p. 310. 311, 314.

MARK 16. 4.

And when they looked, they saw that the stone was rolled away, for it was great.

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Geo. Stradling. S. T. P. Rev. in Christo Patri *Gilb.* Episc. *Lond.* à S. *Domest.*

THE

THE STONE ROLLED AWAY, AND *LIFE more ABUNDANT.*

JOHN 14. 1, 2.

Let not your heart be troubled: ye believe in God, believe also in me. In my Fathers house are many Mansions.

ROM. 10. 17. *Faith cometh by hearing*; I dare not therefore distrust your attention; So, may your heavenly Redeemer prepare for each of you a *Mansion* in his *Fathers house*, as ever ye believe, that, where His Gospel is preached, there the Power of his Spirit is present to heal. *Even so, Lord*

The Introduction.

(1) Deut. 32. 2.
(2) Pro. 16. 21.
(3) 10. 32.
(4) Can. 4. 11.
(5) Pſal. 45. 2.

Lord Jeſus; Time was when the (1) Dew, the (2) Sweetneſs of (3) thy bleſſed lips, once (4) dropped, once (5) graced, as well this Text of mine, as other thy Goſpels: Oh, that now, (*while it is called to day*) the Inſpirations, the Breathings of thy Holy Spirit, would vouchſafe to ſanctifie, would vouchſafe to bleſs unto us, as well this Diſcourſe of mine, as other thine Ordinances.

The Method.

Beloved, that the *Sun of Righteouſneſs* may ſat this time delight to ariſe upon us with *healing in his wings*, it is ſat this time my Duty, therefore to *explain* theſe words, that I may profitably *apply* them.

First, then,

1. The Explication of the Text.

Let not your heart be troubled: ye believe in God: believe alſo in me. In my Fathers houſe are many Manſions.

The manner how delivered.

Words all *Goſpel*, and all *Epiſtle*, (I mean) full of *Doctrines*, and full of *Uſes* too; Words full of *Paſſion*, and as full of *Compaſſion*; ſpoken *to the heart*, yea and *from the heart too*; unexpectedly *uſhered* in, and as abruptly *uttered* forth. *Let not your heart be troubled*; A *Reproof* ſmiting friendly, a *Reproof* pouring out excellent (1) oyl. *Ye believe in God, believe alſo in me*; An *Exhortation* cloathed with Inſtruction, cloathed with *Evangelical* Inſtructions. *In my Fathers houſe are many Manſions*; A *Conſolation*, a ſtrong conſolation, a ſtrong conſolation far fetched

(1) Pſal. 141. 5. Oyl though ſoft & ſmooth, yet fetcheth out the poyſon which lieth in the ſtomack. B. Reynolds in his *Rich Mins Charge* p. 7.

fetched

fetched even from the higheſt heavens.

Beloved, ye may know the man from his manner of Communication; Surely, the *Hand*, nay the *Heart* of *Jeſus* is in all this? It is ſo. Compare this *verſe* with that next above; The ſame *Jeſus* which anſwereth there, *Thou ſhalt deny me thrice*; the ſame *Jeſus* anſwereth here, *Let not your heart be troubled.*

The Party ſpeaking.

The Party ſpeaking we know; *Jeſus* we know; but, Who are ye? (your heart?) *Anſw.* Some Greek Copies prefix λέγει τοῖς μαθηταῖς αὐτοῦ, *He ſaith unto his Diſciples*; Imagine, that *Varia lectio* Apocryphal, admit it not the *Dictate* of the Holy Ghoſt, but the *Annotation* of ſome buſie Tranſcriber: Nevertheleſs more then manifeſt it is, (1) who *The perſons here ſpoken unto*, are: They prove themſelves to be Diſciples, Diſciples of Chriſt, the chief of the Diſciples of Chriſt, all twelve of them, excepting (2) *Judas*, ſone not worthy the looking after.

The Perſons ſpoken to.

(1) *c.* 13. 22, 35.

(2) *c.* 13 30.

The *Diſciples ſpoken to*, we ſee; *Jeſus ſpeaking*, we hear. But, *Upon what occaſion* ſpeaketh he? *Anſw. S. Chryſoſtom*, and (from him) *Theophylact*, they, therefore repute theſe former words one Argument of Chriſts *divine* nature, for that, then when his Diſciples here ſtood ſilent, He, of Himſelf, perfectly knew the ſecret *troubles of their heart.* But (ſaving the eſteem due unto ſo great Fathers) that Jeſus Chriſt was as well God as man, the latter clauſe of this verſe (1) better proveth; and, that Jeſus knew all things, other *Scriptures* ſufficient-

The occaſion of Chriſts ſpeaking here.

(1) *Piſcator in locum.*

ly declare; we need not to diſcompoſe this Text. Were no other cauſes manifeſt, yet one plain and viſible reaſon, wherefore the hearts of the Diſciples ſhould be the leſs troubled, may be (2) derived from Chriſts approaching *Reſurrection*, or rather from his approaching Aſcenſion.

(2) *Maldonat. in locum.*

That our Redeemer here looketh quite thorough his Reſurrection unto the hour of his *aſcending*, I demonſtrate from *c.* 13. 33. from *c.* 13. 1. and from this *c.* 14. 1, 2.

1 Proof from *c.* 13. 33.

1. From, *Whether I go, ye cannot come.* They could drink (1) of Chriſts bitter cup, could be baptized, could be plunged into a (2) *fellowſhip of his ſufferings*; but unto the Heavens whither he now went, they could not now come; neither their *ſouls*, while they abode in the fleſh; nor their *bodies*, until the general reſurrection.

(1) Mat. 20. 23.

(2) Phil. 3. 10.

2 Proof from *c.* 13. 1.

2. *The hour was come wherein Jeſus ſhould go* not only *out of the world, but to the Father.* All *Divines* own a difference between that meaſure of joy which departed ſouls now receive, and that conſummation of bliſs, which they ſhall finally participate together with their glorified bodies: But ſome very learned Interpreters *critically* diſtinguiſh between that (1) part of Heaven, wherein *bleſſed* ſouls do now abide, and that whereunto (ſay they) the ſame ſouls ſhall at the time of the Reſtitution of all things be everlaſtingly exalted. They tell us, That S. *Paul*'s (2) *Paradiſe* was inferiour to his *third* heaven; they affirm, That, during Chriſts death, Chriſts ſoul was

(1) *Vide ſis Grotium in Lucæ* 23. 43.

(2) 2 Cor. 12. 4.

was only (as the *Jews* call it) in (3) *Paradiſe*; and (as others phraſe it) εἰς ἅδου, (4) in ſome *bleſt* eſtate, but not in that third heaven whereunto they yield that *Jeſus* then aſcended, when he went unto the *Father*. For my part, ſo often as I contemplate the *Father* (5) *inhabiting the higheſt heavens*, the Son (6) *aſcending to the Father*, and S *Paul*, even at his (7) diſſolution, reckoning to be *preſent with the Son*, I can leave theſe great Authors ſporting themſelves, (8) Leviathan-like, in their profound depths. Wherefore, I will not urge, that ſuppoſe Chriſt did indeed (*Luke* 23 43.) content himſelf with ſome lower part of heaven, yet he, *John* 13.1. climbed the higheſt heavens; no, I leave theſe *Criticks* unto their own *Paradiſe*. What I inſiſt upon, is, That mention is (9) here made, not barely of Chriſts *Departing out of this world*, but expreſly alſo of his *going to his Father*. Jeſus (10) *knowing that the hour was come wherein he ſhould depart out of the world unto the Father*, he (11) ſaith unto his Diſciples, *Let not your heart be troubled*.

(3) Luke 23 43.

(4) *Fuit dives quidem εἰς ἅδου, ſed ſatis εἰς ἅδου etiam Lazarus; nam & Paradiſus, & Gehenna, & Elyſium, & Tartara ſunt εἰς ἅδου. Grot. in Luc.* 16. 23.

(5) Iſa. 57. 15.

(6) Joh. 14 28.

(7) 2 Cor. 5. 8. Phil. 1. 23.

(8) Job 41. Pſal. 104. 26.

(9) Joh. 13. 1.

(10) Ibid.

(11) c. 14. 1.

3. That our compaſſionate Redeemer here eyeth his *Aſcenſion*, we find within the *Suburbs* of my Text, while he ſaith, *I go to prepare a place for you*. True, *Chriſts burial* prepareth *a place for us*, maketh our graves *a bed of reſt*, *ſtrewеth* this (1) Saints *Bride-bed* with *roſes*, *ſweetneth* her *Sepulchre* with *ſpices*: His *Grave-cloaths* may well (2) *wipe* preſent *tears from* our *eyes*: but a blind man may here ſee, that our bleſſed Savi-

3 Proof from c. 14. 1, 2, 3.

(1) Mrs. *Rutter.*

(2) *Herbert* in his *Temple*: a *Poem* which Mrs. *R.* very much affected.

our

our here reporteth himſelf not unto his *going down unto the bowels of the earth*, but unto his *aſcending up unto the Manſions of his Father*, *viz.* *Hereafter* Chriſt (3) *would not talk* much with his Diſciples; though he was *not yet* (4) *aſcending*, yet a (5) little while, and he leaveth them; Wherefore, what he hath to ſay, that he (6) ſpeaketh before-hand: I ſay, ſo full of bowels are the loving kindneſſes of *Chriſt Jeſus*, that he (7) anticipateth his Diſciples thoughtfulneſs; although with himſelf it was not as yet *Good Friday*, with them he maketh it *Aſcenſion* day; He *leadeth their troubles captive*, *Let not your heart be troubled.* He *prepareth* for them the *gift* of Faith, *Ye believe in God, believe alſo in me.* He *ſendeth* their thoughts on high, *In my Fathers houſe are many Manſions.*

(3) c. 14. 3, 30.
(4) B. Andrews Serm. on *John* 20. 17.
(5) 13. 33.
(6) 14. 2. 16. 1.
(7) Maldonat in c. 14. 1.

The Troubles ſpoken of.

I ſhould darken Counſel by words without knowledge, ſhould I cite Chriſts determined *Aſcenſion* as the only reaſon of this his *Dehortation*: whether we examine the *ſubſequent*, or *preceding*, the *immediate*, or *remote Contexts*, from all theſe clear (1) it is, That at what time our Saviour now ſpake, there were viſible diſtractions; of which, ſome already did, others ſhortly would macerate theſe Diſciples hearts: If I can guide you through them in mine *Application*, well; loth I am to draw ſo many *troubles* upon you at this preſent. I proceede therefore to the next.

(1) *Vide Jſis Eraſm. Tirinum, Maldonat. &c. in locum.*

The remedy propoſed.

The next Conſolation is, *Ye believe in God, believe alſo in me*, Πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. Some

Some read the former πιστεύετε not *indicatively*, *Ye do believe*; but *imperatively*, *Believe ye*; thus the (1) first *New-Testament-Translation* that ever was, *viz.* the *Syriack*; thus (guided by the *Syriack*) the (2) *Arabick*, *Perſique*, and *Æthiopick Verſions*; thus (3) *Ludovic. de Dieu*, (4) *Cyril*, and others; but, in thus reading, they ſeem never the more happy Expoſiters: Such as read two *Imperatives*, *double* the command, but *weaken* the perſwaſion: Wherefore, with a very filial delight, I adhere to the ſame Tranſlation which our judicious *mother*, the *Church* of *England*, here recommendeth unto us; She readeth this firſt πιστεύετε, *Ye believe*; ſo doth the *Vulgar Latine*; the like do the moſt, and the beſt of thoſe (5) few Interpreters which I have hitherto met with.

(1) *M. Troſtii præfat. ad N.T. Syriac.*
(2) *Walton. Biblia Polyglott.*
(3) *in 4. Evangel.*
(4) *in locum.*
(5) *Rupertus, Beda, &c. in locum. Viglius adverſus Eutychem, lib. 4. Auguſtinus Tract. 67. in Joan.*

Now read it, *Ye believe*, and it bringeth with it, as well a Counſel, as a Command; as well an Inſtruction, as an Exhortation: *quaſi*,

Ye cannot believe in God, except ye believe in me, for (1) I am God; *Ye believe in God*, *believe alſo in me.*

(1) *Auguſtin. ubi ſupra.*

Ye believe in God, That he (1) will ſmite the Shepherd; *Believe alſo in me*, that I (2) am ſmitten for your Tranſgreſſions.

(1) Zech. 13.7.
(2) Iſa. 53.4, Mat. 26.31.

Ye believe in God, that he (1) requireth a *Paſchal* Lamb, *believe alſo in me*, that I am (2) the *Paſſover* ſacrificed for you.

(1) Exod. 12.
(2) 1 Cor. 5.7.

Ye believe in God, that he (1) ſent me to ſave; *believe alſo in me*, that I am (2) able to ſave to the uttermoſt.

(1) Luk. 19. 10.
(2) Heb. 7.25.

Theſe

These *Glosses* are wholesome Truths, but wide of our Saviours Scope; they seem somewhat forced; natural they are not: Whether ye abide [*v.*1.] by the *troubles;* or whether ye step forward [*v.*2.] to the *Mansions;* obvious it is, That, what Instruction is here given, is given (1) by way of consolation and support, both from the nature of Faith, *v.*1. and from the certainty of the reward, *v.*2. *quasi,*

(1) *Gorran. Beza, Jansen. &c. in locum.*

Ye believe in God that he (1) can abundantly pardon; *believe also in me,* that I (2) am faithful and just to forgive you your sins.

(1) Isa 55.7.
(2) 1 Joh. 1.9.

That I am God, ye (1) rest satisfied; *Ye believe in God,* although (2) invisible; *believe also in me,* though absent.

(1) Mat. 16. 16.
(2) *Goran. in locum.*

Ye already (1) *believe in God*; *Moses* he taught you that lesson, he required you to believe in God; let me instruct you to *believe also in me.*

(1) *Eraſm. in locum.*

Faith (1) prepareth *Antidotes* against (2) every trouble; *Ye believe in God,* a (3) ready help; *believe also in* (4) *me*; in me ye (5) shall find peace.

(1) *Hammond, Beza, Jansen. in locum.*
(2) 1 Joh. 5. 4.
(3) Psal. 46.1.
(4) Luke 8.24, 25.
(5) John 14. 27. 16.23.

Many are your vexations, but, *Let not your heart be troubled*: As ye *believe in God,* who (1) is a sure Refuge, see that ye *believe also in me,* who (2) will not leave you comfortless: And [take this for your encouragement,] Your sufferings shall not be in vain: as is the victory of your Faith, such shall (3) your recompence in heaven be; for *In my Fathers house are many Mansions.* Rather,

(1) Psal. 9.9.
(2) Joh. 14.18.
(3) *August. ubi supra. Aquin. 1a 2æ. q. 5. A. 2. Tirin. Eraſm. &c. in locum.*

Ye

Ye believe in God that he will never leave you; *believe alſo in me*, that I do not forſake you; though whither I go, ye cannot now come; I (1) go to prepare a place for you; *In my Fathers houſe are many Manſions.*

(1) *Maldonat & Marlorat in locum.*

But here fall in divers *Queſtions*, ſevetal little *Stumbling-ſtones*, which I would willingly *roll away.*

Queſt. *If Manſions were now to be prepared, how ſped the ſpirits of juſt men departed before this time?*

Dub.

Anſw. (1) The ſpirits of juſt men departed before Chriſts time, had their places prepared for them by vertue of Chriſts future preparation. Chriſt [thereunto predeſtinated] undertook for the ſecurity of Gods Elect (2) before all worlds: And, what he undertook, that his Father (3) reputed as good as done; ſay *Maldonat* what he pleaſe on *Mat.* 3. 2.

Solut.
(1) *Auguſt. ibid. Heinſius in loc.*
(2) Mat. 25 34.
(3) Iſa. 49. 8.

Queſt. *Why (of all times) muſt Chriſt go to prepare a place, now?*

Dub.

Anſw. Ever, Gods time is, of all times, the beſt: As there was a *Fulneſs of time*, wherein the (1) Son of man ſhould be made of a woman: ſo there was a *Fulneſs of time*, wherein He, being made of a woman, ſhould prepare a place for us; the fulneſs of which time now was; now was the appointed ſeaſon.

Solut.
(1) Gal. 4. 4.

Queſt. *What needed any ſuch preparation at all?*

Dub.

Anſw. *Adam*, by his ſin, had (1) ſhut himſelf, and [in himſelf] us, much more out of the

Solut.
(1) *Perkins on the Creed.*

Paradiſe of Heaven, then out of the Paradiſe of *Eden*.

Dub. Queſt. *By what courſe did Chriſt prepare for us theſe Manſions?*

Solut. *Anſw.* Firſt, By way of purchaſe; next, by way of poſſeſſion.

Firſt, By way of purchaſe: For his own part, *The Son of God*, being the Father of Heavens (1) *only begotten*, hath (2) a right unto theſe Manſions, as he is (3) *Heir of all things*: But, as for us, our ſins are a (4) *wall of ſeparation* between us and our God: Wherefore, the Son of man dying, placeth himſelf *as a door of hope* within that wall. There were indeed *Cherubims* (terrible with (5) fire and ſword) placed againſt us *before Paradiſe*; but, God hath by Chriſt, called back thoſe *Cherubims*, and hath, in their ſtead, placed not (6) *armed*, but *gowned* Angels, having not *ſwords glittering like fire*, but the *white colours of peace*, and of free admiſſion. Thus Chriſt, by his wounds, ſetteth wide open the (7) great gates of his *Fathers houſe*: *When he overcame the ſharpneſs of death, he opened the kingdom of Heaven to all Believers.*

(1) John 1 14.
(2) Gal. 4.7.
(3) Heb. 1. 2.
(4) Iſa. 59. 2.
(5) *Junius* in Gen. 3. 24.
(6) Joh. 20. 12.
(7) Heb. 10. 19.

Secondly, *By way of Poſſeſſion*: even in this ſenſe, by Chriſts fleſh (1) is conſecrated a way for us: His body, which the (2) heavens receive, taketh *Livery* and *Seizin* (3) for us. Chriſt aſcending, aſcendeth as (4) *for himſelf*, ſo (5) *for us*: In conceipt, we (6) *already* ſit together with him in heavenly places: Had

(1) Heb. 10. 20.
(2) Act. 3. 21.
(3) Heb. 9. 24.
(4) Phil. 2 9.
(5) Heb. 6. 20.
(6) Eph. 2. 6.

theſe

theſe Diſciples, with that (7) *Saint-Thief*, petitioned Chriſt, *Lord remember us when thou comeſt into thy kingdom*; Chriſt might then have replied; *Let not your heart be troubled*; *ye believe in God, believe alſo in me*; *In my Fathers houſe are many Manſions.*

(7) Luk. 23. 42.

Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν.

Queſt. *Houſe? Manſions? many Manſions? Hitherto our Saviour ſpake plainly,* (1) *why ſpeaketh he now in Parables?*

Dub. (1) *Tota hæc Oratio eſt parabolica.* Beza. Solut.

Anſw. This wiſe Maſter-builder will leave no ſtone unmoved: Where Elegancies may prevail, he (1) ſpareth no Rhetorique. Of the Diſciples here ſpoken to, the three chief, *Peter*, *James* and *John* found it good, being there where Chriſt was transfigured: ſo were they tranſported, that *Peter* would fain have built there three Tabernacles: Poſsibly, *Chriſt* here intimateth, that he would now prepare for them, not *Tabernacles*, but *Manſions*; not on mount (2) *Tabor*, but in his *Fathers houſe.*

(1) Hoſ. 12. 10.

(2) Mat. 17. 1. *in quem locum vide, ſis, S. Hieron. & Bedam.*

2. The Application of the Text.

1. Peculiar unto the Miniſters of the Goſpel.

WHether that Mount were (1) Mount *Tabor*, or whether the *Lord Jeſus* doth here allude unto his Transfiguration upon that Mount, I need not to diſpute, now: neither need

(1) *Videas Tirinum* in Mat. 17, 1.

need I to *open* unto you more of these *Mansions*, until I have first led you unto my *Fathers house*. It sufficeth, for the present, that placed with *Moses* upon Mount *Nebo*, we have gained a sight of the *promised Rest*; especially, seeing these few words do already multiply upon our attention; and [seeing they do already] grow upon us as *exceeding* (2) *broad*. Every sentence (here) is a *Tree of life*; every Tree of life (here,) hath *several branches*; every branch (here,) *beareth* much *fruit*, fruit which may *abound unto your accompt*. He is no good *Oratour*, who over-much raiseth expectation; but I (who am no *Oratour*) cannot raise your expectation enough. *Chapter* 10. *Verse* 10. Christ came that we might *Have Life*, *and that we might have it more abundantly*; just so he cometh in this beginning of this 14th. *Chapter*. *Luke* 24. 2. *They found the stone rolled away from the Sepulchre*; Christ, here rolleth away every stone. Whether *Clergy*, or *Laity*, we do, every of us, (here) receive a *Benjamins* portion. Wherefore, that both Priest and People may, as (3) one adviseth, like well squared stones in a well built Arch, each support the other, and grow closer and stronger thorough the weighty duties which God layeth upon us; I shall begin with our selves, the *Ministers of Christ*, that we may, from *Christ Jesus*, the more effectually speak unto you the *people of God*.

(2) Psal. 119. 96.

(2) Sr. *Edward Turner* in his *May* 19. 1662. speech, *p.* 6.

1. Observ. from the circumstance of the time.

First, then. If there be in these our Duties, amidst our holy *Function*, any prophane *Hophni*, any

any that *lightly eſteem God*, any that feed themſelves, and not their Flock; any too fat to be laborious; any ſtudious more to gain Revenues and Dignities, then the ſouls committed unto their charge: As this *Text* ſoweth no Pillow under ſuch Elbows, ſo it wholly removeth their ſcandal from our preſent age and Church: For, even thoſe very perſons which are upon all occaſions ſo forward to catch up every ſtone of offence againſt us, even they themſelves cannot ſay, as St. *Paul* (1) did, *All ſeek their own, not the things that are Jeſus Chriſts*: If ſome do, a ſore evil it is, but no new evil under the Sun: as in bodies *Politique*, ſo in Churches *Militant*; Perfection cannot [reaſonably] be expected; Where much *Wheat* is, *Tares* there will be: Among many *Labourers*, ſome will wax *idle*: The Temple at *Jeruſalem* could never be ſo exactly repaired, but that ſome part of it or other would ever be amiſs; Nor is Holineſs inherent to the *Levite*: One (2) *Phinehas* is ſeldom ſo good, but (3) another is as bad. At this very time, wherein *Jeſus* now ſpake, as he had *v.* 22. his *Judas Thaddeus*, ſo he had *c*, 13. 26. his *Judas* (4) *Iſcariot* too.

(1) See Dr. *Airay* upon Phil. 2. 21.

(2) Num. 25. 11.

(3) Sam. 4. 4. 2. 17, 22.

(4) John 6. 70.

2. A ſecond Stone is removed by the *manner* whereafter, the *order* wherein, the *matter* whereof, the *Wiſdom of the Father* doth here ſpeak.

2. Obſer from the the manner, order and matter of the words.

1. As I told you, what is here uttered, is delivered *feelingly* and *pathetically*: What proceedeth from *Him*, proceedeth as well from the flowings

flowings of his love, as from the openings of his lips.

2. The *Order of the words*, maketh things *temporal*, an occasion unto things *spiritual*; leadeth from *Nature* to *Grace*; from *reason* in the heart, to *Faith* in Christ; from *troubles* in the world, to *Mansions* in Heaven; bringeth us from *outward* troubles, to *inward* duties; from *inward duties*, to the *recompence of the reward*; guideth us, through a *world of troubles*, into a *kingdom of Grace*; from a *kingdom of Grace*, unto a *Crown of Glory*.

3. The *Matter* here spoken of, is not some barren needless *Punctilium*, but matter worthy him that preacheth, *viz.* the great concernments of the soul; the property, and efficacy of *faith*; the means and certainty of *Salvation*.

(1) *Stultissimum credo ad imitandum non optima quæque proponere.* Plin. lib. 1. Epist. 5.

Which three circumstances twisted into one example, fully separate between the *profitable*, and *unprofitable* Teacher: For, while on the left hand, they explode that *sleight* of Oratory, which rejecteth *Christs*, but admireth (1) *mans* wisdom; on the right, they approve that wholesome method which imitateth not man's *Invention*, but Christ's *pattern*, viz.

On the right hand, this commendeth that great part of our *English Clergy*, which are indeed *Stewards of the Mysteries of God*; Stewards, as *faithful*, as *able*; Lights, as well *burning*, as *shining*; meek, lowly, gentle, patient, of a dove-like innocency, and of a willing compliance; yet valiant for the Truth, zealous of good works,

works, bold to preach the Goſpel (1) ἐν πολλῷ ἀγῶνι, and very zealous for their Lord of Hoſts. In theſe, the Word dwelleth richly, *and in all wiſdom too*; eſpecially in that (2) choice Wiſdom which *winneth ſouls*; Theſe (3) uſe their knowledge *aright*: exceeding learned they are, and are (becauſe they are exceeding learned) *mighty in the Scriptures.* When theſe ſpeak, they ſo ſpeak as the *Oracles* of their *God*; when theſe miniſter, they ſo *miniſter as of the ability which God giveth.* Beloved, by the Word thus preached, what people upon earth is exalted ſo near heaven, as our Iſland is? What Nation under heaven can muſter up ſo many *watchmen*, which cry aloud, and ſpare not; ſo many *Chariots and Horſemen of Iſrael* which fight the Lords battles, as *England* can? Bleſſed, yea bleſſed be the God and Father of our *Lord Jeſus Chriſt* for (4) his unſpeakable Mercy herein unto this whole Kingdom; yea, and accurſed be he, that ſhall once attempt to *roll* away theſe *tried ſtones*: A (5) Copy of the Law is written upon *theſe* ſtones: Theſe we erect, as a (6) *Memorial* before the Lord for ever: Behold, *Theſe ſhall* (7) *witneſs unto us, leſt we deny the Lord.*

On the other hand, *For Zions ſake, I will not hold my peace*: Alas, I cannot chuſe but ſtumble at too many, even of our *Engliſh* Divines, who make it their utmoſt endeavour, to preach, learnedly indeed, but not unto Edification: *Should* (1) *a wiſe man utter vain knowledge? Should he reaſon with unprofitable Talk? or with ſpeech*

(1) 1 Theſſ. 2. 2.

(2) Prov. 11. 30.

(3) 15. 2.

(4) *O ſi videam in vita mea eccleſiam talibus nixam columnis! O ſi Domini ſponſam cernerem tantæ commiſſam filio, tantæ celſitudini puritati! quid me beatius? quidve ſecurius? Bernard. lib. 1. ad Eugenium.*

(5) Joſh. 8. 32.

(6) 4. 7.

(7) 24. 27.

(1) Job 15. 2, 3.

ſpeech that can do no good? Away then, with that manner of preaching, which contriveth more to repeat Authours, or to boaſt languages, then *to edifie ſouls.* The Son of God abhorred *Affectation of Literature*, yet ſpake (2) ὡς ἐξουσίαν ἔχων. He could have ſpoken with tongues more then us all, yet never did he make himſelf a (3) *Barbarian*: He ſought not to *amuſe*, but to *awaken.* Away alſo, with that ſort of preaching, which (4) aimeth more to imitate an *Oration* of *Tully*, then a *Narration* of *Chriſts.* Away, away with theſe quaint *modiſh* Diſcourſes, they have in them neither (5) *ſpirit*, nor *life*: Sermons yield but (6) harſh Muſique to the ear, if they afford *neither method* for the memorie, nor *matter* for the thirſty ſoul; nor do they ever make leſs *impreſsion* upon the heart, then when they are delivered (7) moſt in *print*: your *ſtarched* pieces, never yet ſat *cloſe* upon the Hearer: Alas, what is, if this be not, *Verba dare*, (8) to *feed Ephraim with wind?* I verily preſume, that a meer *Puny* ſhall do more good by *ſpeaking* one word (9) *in due ſeaſon*, then ſhall the *tongue of the learned*, when, at any time, it diſdaineth the *Things which become ſound doctrine.* All Scripture is (10) *profitable* for Doctrine, for Reproof, for Correction, *&c.* but there is a *new found* Rhetorique now adaies, which ſtoopeth not ſo low, as theſe. It is now the great Induſtry of many excellent Schollars, to wave the *Demonſtration of the Spirit*, and to place their whole ſtreſs upon *mans wiſdom*: I ſpeak this to (11) their ſhame. But

(2) Mat. 7. 29. John 7. 15.

(3) 1 Cor. 14. 11, 19.

(4) *Id habent curæ non quomodo Scripturarum medullas ebibant, ſed quomodo aures populi Declamatorum floſculis mulceant.* S. Hieron.

(5) John 6. 63.

(6) 1 Cor. 13. 1.

(7) 2, 1. *Conciones ſacræ eſſe debent nec delicatæ, nec cincinnatæ.* Zanch. Orat.

(8) Hoſ 8 7. 12. 1.

(9) Iſa. 50. 4.

(10) 2 Tim. 3. 16.

(11) *Imperitiſſimi eſt ſcientia ſcire quid ſenſerint Philoſophi, & neſcire quid docuit Chriſtus.* Auguſt. Epiſt. 56.

But, tell me (whosoever ye are) hath God bestowed upon you your rich Talents for no higher (1) services? Or, is this *Prudence*, to exalt *Rhetorick* your hand-maid, above (2) *Divinity* her Mistress? yea, Is it good *manners* in you, to prefer your *Mother-wit*, before the sacred wisdom of God? Do ye thus shew your *breeding*? Ye never learned this from either of our famous *Universities*: Nay, *Luke* 6. 46. Is it common (3) *Honesty* in you, to conceal your Gods praises, and to bespeak your own?

Unto you, who (1) had rather be reputed *learned* then *religious*, I speak: In this Text our *Master of* (2) *eloquence*, doth not so much mind his *phrase*, that he forgetteth his *Auditors*; He delivereth no *airy stuff*, but *heavenly Truths*; His endeavour is, not to (3) *tickle* the *ear*, but to *amend* the *heart*: He spareth not down-right *Reproofs*, *Let not your heart be troubled*: He is full of earnest *exhortations*; *Ye believe in God, believe also in me*; He layeth down enforcing *Motives*, *In my Fathers house are many Mansions.* What shall I more say? Christ was a (4) *Teacher sent from God*, and almost every word of his hath the efficacy of a coercive *application*; Behold, he hath given you an (5) example: May, therefore, what was unto me a *stumbling block*, be unto you, [betwixt you and your Jesus,] as that Pillar was between *Jacob* and *Laban*, viz. a *Mizpah*, a [6] *watch-tower*: May your zeal, like *Elijahs* fire from the Lord, consume this [7] wood, this dust, this stone, this wooden stuff,

(1) See Deut. 10. 20, 21. 12. 32. 27 9, 10. 28 47, 58. 1 Sam. 2. 30. 1 King. 18. 36. Psal. 40. 10. Mal. 2. 5, 6.
(2) 1 Cor. 2. 5.
(3) 1 Sam. 2. 29. John 6. 38. 7. 18. 12 43. Jer. 9. 23, 24. 23. 22. 1 Cor. 2. 4. Gal. 1. 10. 1 Tim. 1. 11.
(1) Joh. 5. 42.
(2) 7. 15, 46.
(3) *Præceptis Christi detrahit pondus Sacerdotum levitas.* Lactan.

(4) Joh. 1. 18. 3. 2, 13.

(5) *Tanto majorem apud doctos habere gratiam debet, quanto minus apud indoctos habet.*

(6) Gen. 31. 49, 45.

(7) 1 King. 18. 38.

stuff, this *ductile trash*, this *stone of Offence*; so God, *who is a consuming fire*; God, who pardoneth the *Iniquity* of our *holy* things, will accept *your* sacrifice, as he did *Elijahs*, *Fathers* and *Brethren*, let us be guided by this *wise Master-builder*, let us imitate the *workmanship* of this *precious*, this *chief Corner-stone*, this *Head-stone* of us all; so shall we grow up not only as *polished corners* of His Temple, but also, as the *supporting Pillars* of his glorious Church.

3. Observ. from the persons spoken to.
(1) Jer. 12. 9.
(2) Joh. 8. 59.
(3) 16. 1. Mat. 9 14. 10. 25. Luke 6. 2. 23. 31.
(4) Joh. 15. 19.

In the next place, for so much as the birds round about her, are against the (1) *speckled* bird; since every *Jew* will have a fling (2) at *Jesus*; because most persons stumble most at the (3) *Clergy-mans* gate; and the *persons spoken unto in my Text*, are (4) much *spoken* of in the world; those *rocks of offence* which this world forceth upon us, I will *roll* as far from our door, as conveniently I can.

(1) *Nunquam deerunt hostes ubi adest Ecclesia.* Tertul.

Our *humane frailty* (to be sure) or, (if that be born with) our *Prelacy*, or (if Prelacy we gain none) our *Function* it self hath been cast in our faces, as (1) matter of Reproach; but, how causlesly, I appeal unto these *persons in my Text*.

1. Of their failings. Hos. 6. 7.

To separate the *Apostles* themselves from their *frailty*, is more then flesh and blood can do; they cannot chuse but *err like men*, and may as soon shake off their dust, as their sinfulness: First then, If, instead of *double honour*, we meet with undeserved contempt; if our Failings, if those infirmities of ours which humble our spi-

rits,

rits, encourage any unadviſed ones to become our accuſers, the *perſons here ſpoken to* may frame our *replies.*

1. Seeing the Purity of the Goſpel requireth clean (1) *hands*, clean (2) *feet*, clean (3) *lips*, and clean (4) *hearts* too; ſince Paſtors [more eſpecially] ſhould be *examples unto Believers*, ſince *Holineſs becometh Gods houſe for ever*; far be it from us, to deſpiſe the admonitions of any ſincere Chriſtian; *Let not our heart be troubled for ſuch benefits*: but, if when our *foot ſlippeth*, ye *magnifie* your ſelves *againſt us*, ye do not well: Jeſus Chriſt would not allow his Diſciples frailty to be a *grief of heart* unto them; and dare any of you delight to ſee our *hearts troubled*? Do not malitiouſly, do not over-narrowly *watch our ſteps*; make us not *Offenders* for a *word*; be not ye (5) *Committe-men*; What *wounds* the Phyſitian in this Text *bindeth up*, thoſe *expoſe* not ye to *open air*; or if ye do, make uſe of theſe following *ſalves.*

2. Our thoughts (for ought that ye know) ſave your tongues the labor: A Father telleth you, (1) *That it is impoſſible that the heart of him who continually receiveth the words of the heavenly Doctrine, ſhould not be affected*; I will not ſay it is *impoſſible*, but I am ſure, it is (2) *improbable.* Self-examination is (3) required from every one; Conſider now; not any Chriſtian whatſoever hath ſo fair opportunities to look within himſelf, as (4) the Divine hath. If *we* know not our own wickedneſs, if *our* (5) ſin be not ever before us,

I. Reply.
(1) Job 17. 9. Pſal. 24. 4. 1. Tim. 2. 8.
(2) Pſal. 119. 101. Iſa 52. 7. Luke 1. 79. John. 13. 8.
(3) Pſal. 50. 16. 51. 15. 71. 23. 141. 3. Prov. 8. 6. Iſa. 6. 7.
(4) Pſal. 50. 17. 51. 10. Rom. 2. 11.
(5) Pſa. 38. 16. 56. 6. Mark 9. 42.

II. Reply.
(1) S. *Chryſoſtom. Hom.* 5. *in* 2. *Tim.*
(2) Pſal. 19. 7.
(3) 2 Cor. 13. 5.
(4) *Lectio aſſidua purificat omnia.* S. Aug. *Serm. de tempore.*
(5) *Lucerna Domini ſcrutans in conſcientia, torquens in facinore.* Bernard.

us, it is (in us who daily consult the *Scriptures*) a daily, a repeated *quenching of the Spirit.* It is monstrous in a man of *God*, to give place unto the *Devil.* Can we supplicate for *you*, and forget that we our *selves* are (6) dust and ashes? Our consciences would be very much seared, should we (7) complain of *your* faultiness, and cherish our *own.* The more we do search the *holy Scriptures*, the more we do (8) prie into our *own lives*; I say, the *better* we think of the Law of God, the *worse* we think of our selves. *Gospel-light* helpeth us to see many a *mote* in our (9) *right* eye; Then we make a progress in our studies, when the fear of the Lord (10) giveth us understanding: And the more we (11) see God, the viler we find *our selves*; The higher *Moses* ascendeth upon Mount *Sinai*, the more exceedingly doth he (12) fear and tremble; *Exod.* 28, Dress *Aaron* in his habits, and the weight of his own vestments will keep him under: Make St. *Paul* a (13) *chief* Apostle, and he will proclaim himself the (14) *chief* of sinners; St. *John* was one of those here spoken unto in my Text, he professeth, he voluntarily (15) professeth, That *if* He *should say* he had *no sin*, he *should be a deceiver.* St. *James* was a second of these Apostles, he concealeth not that He *sinned*, and that too (16) *in many things.* Nor fell these confessions from a levity of brain, but from an inward conviction of guilt: For instance, ye see a third of these Disciples bursting into tears at the (17) very first look: He was the chief of the eleven

(6) Gen. 18. 27.
Dum alium fleo, meipsum desino. Ambros.
(7) Rom. 2. 1.
(8) 7. 9.
(9) Mat. 5. 29. 2 Cor. 4. 6. 10. 5.
(10) Deut. 17. 19. Prov. 2. 5, 10, 11.
(11) Job 40. 4. 42. 6.
(12) Heb. 12. 21. Psal. 119. 120.
(13) Rom. 11. 13. Gal. 1. 8.
(14) 1 Tim. 1. 15.
(15) 1 John 1. 8.
(16) James 3. 2.
(17) Luke 22. 61.

eleven here ſpoken unto; and when Chriſt had once (18) revealed his power unto him, he ſtood off at a diſtance; *proſtrate*, becauſe *ſinful*. Ye, therefore, among all our Congregations, who (19) take up the firſt ſtone againſt us, may do as our God (20) doth, ye may (21) caſt your *Book of Remembrance* into the midſt of *Euphrates*.

(18) 5. 8.

(19) Joh. 8. 7.
(20) Mic. 7. 19.
(21) Jer. 51. 63.

3. It is not for you, (1) but for our God, and our Rulers to number our ſteps: *To our own Maſters we ſtand or fall.* Be not many (2) Maſters, my Brethren; or, if ye (3) will be our Judges, conſider the *Race that is ſet before us*: if ye will needs weigh us, weigh us in an even ballance, take the (4) ballance of the Sanctuary; give unto (5) *ſons of Zion* the allowance due to gold; compare our burden with your own; and if our duties be both greater, and more then (are) yours, can you blame us if our failings be ſo too? Examine duties (6) perſonal; Is each of you bound to ſearch out his fall in *Adam*? To paſs from the death of nature to the life of grace; to grow in that grace, and in the knowledge of God? ſo is each of us: compare (7) *family* and *neighbourly* offices, ſtill ours are the ſame with yours, and more. Proceed now unto our diſtinct *Vocations*, we have here more, much (8) more weight upon our ſhoulders then have ye: Our perſonal and relative Obligations match yours, and (as ours) overmatch yours; but the Obedience due from *our* Callings tranſcendeth what is

III. Reply.
(1) Exod. 20. 12.
(2) James 3. 1.
(3) 4. 11, 12.

(4) Gal. 6. 1, 2.
(5) Lam. 4. 2.

(6) Phil. 2. 12, 15.
2 Pet. 1. 10.

(7) Jam. 2. 8.
(8) 1 Tim. 3. 2, 14, 15. 6. 10.
2 Tim. 2. 8, 13, 14, 21. 3, 4. 15, 22, 24, 25.
Tit. 1. 6, 9. 2. 1, 8.
1 Cor. 9 22.

is due from yours, and that by far: Ever, as is the *Employment* which is enjoyned, such is the *Duty:* By how much more *publick* our vocation is then is yours, by so much more extensive is our duty; and, by how much more *sacred* our Calling is then is yours, by so much the greater is the *Task* upon us *incumbent*. Consider, then, if your obediences be more then ye can perform; if your duties, your burdens be more then ye can weild, (and more then ye can weild they are) who *is* [9] *sufficient for these of ours?* You see now, that *the persons here spoken to*, must be allowed their failings, not only as *men*, but as *Believers*; not only as *Believers*, but as *Disciples*; they are subjects, not of your *Obloquie*, but of your *Compassion*. Fitly are they, fitly are such as succeed them, compared [10] unto *Pillars of the Church*, since upon their narrow shoulders so great a part of Christs spiritual building, as a heavy burden, is weightily placed.

[9] 2 Cor. 2. 16.

[10] Gal. 2 9.

IV. Reply.

4. It is not so much *our* failing, as *your* observation: As we are more *tasked*, so we are more *exposed to censure*: I see more eyes upon this one *Pulpit*, then upon all the other *Seats* in this Church: As the [1] *City*, so the [2] *foot* upon the *Mountain* cannot be hid; the four cornered Cap had need sit squarely. Saith [3] one, the Errors of *Great men*, say I, the Errors of *Clergy-men* are never small; Where the *feet* are [4] *beautiful*, every *stray-step* is noted; it is not the hood, but the silk that doth amiss;

[1] Mat. 5. 14.
[2] Isa. 52. 7.
[3] *Francis* L. *Verulam.*
[4] Isa. 52 7.

Let

Let a *blemiſh* be *in ones eye*, and look from off it, we cannot, although in good manners we would: If the black Gown be not *fire-new*, it is thought *duskiſh*; if new it be, it *ſmelleth* of the fire: The *grave* ſtile is termed *flat*, and the *polite* quil *pedantique*: It is much if the *Rochet* be neither too ſhort, nor too long: The *Embaſſadour* is never more obſerved, then when he hath *Audience*; and the *ſtains* are therefore obnoxious, becauſe the *Scarlet* is ſo pure: White was the [5] *Levites* linnen, elſe had the *Levite* ſeemed as ſpotleſs, as one of another Tribe. In his ſufferings hundreds of other followers deſerted *Chriſt*; of them the *Goſpel* is ſilent; it is not ſilent of the *perſons ſpoken to in my Text*: The *perſons here ſpoken to*, are chief *Diſciples*, choſen *Apoſtles*; wherefore of their haltings, the *Context* is full; It is noted of them, that hitherto, they [6] *Took not up their croſs*; *could not* [7] *watch with Chriſt one hour*; minded [8] *earthly things*; had [9] very *little faith*; were [10] *aſhamed*, and [11] *afraid* to own either *Chriſt crucified*, or [12] the *purity* of His *Goſpel*; nor, as yet, knew they [13] *the Scriptures*. But herein alas, herein lieth the difference; That theſe *Apoſtles* failings are ſo much noted, is the goodneſs of *Gods* ſpirit: That our failings are ſo much noted, is the *wickedneſs* of *mans* Spirit, *Hoſ.* 4. 4.

[5] 2 Chron. 5. 12.

[6] Mat. 16. 22.
[7] 26. 31, 40.
[8] 20. 21. Mark 9. 34. Luke 22. 24.
[9] Mat. 16. 8. Mark 9. 34.
[10] 8. 38. Mat. 26. 74.
[11] Mark 14. 50. Rev. 21. 8.
[12] Gal. 2. 12.
[13] Mark 9. 32. John 20. 9.

V. Reply.

5. But, *Let not your heart be troubled*, the thing is of God; It is for [1] your ſake, that God permitteth our ſins to [2] equal, if not to exceed

[1] Rom. 8. 28.
[2] Act. 14. 15.

ceed yours; for your ſake it is, that we are ſuch [3] *earthen veſſels*; that we are [4] not *Angels*, but *men*: The holy Ghoſt giveth unto you that [5] ſort of *gift*, which is beſt for your profit. When Chriſt prayed that *Peters* faith [6] might not fail him, he would not pray that *Peters* [7] heart might not fail him. He could have made theſe Diſciples *here ſpoken to* as Self-denying, as ſtout, as ſtedfaſt, as full of knowledge, as full of holineſs, before his *Aſcenſion*, as after his *Aſcenſion*, they were: he could ſo; but this (he knew) ſuited neither with his *Spouſes* benefit, nor with his own [8] wiſdom. Let this ſuffice you; That, whether he uſe *Silver* [9] *Trumpets*, or *Rams* [10] *horns*, the *Captain of your Salvation* will bring forth Judgement unto Victory: He, long before this *Text* or *Context*, perfectly [12] knew the inabilites of the perſons to whom he now ſpeaketh; yet their [13] Ignorances, [14] Infirmites, and [15] Inſufficiencies notwithſtanding, he made them the [16] *Salt of the earth*, the [17] *light of the world*, *witneſſes of* [18] *ſaving truths*, and [19] *choſen Diſciples*, &c. Why this? *Anſw.* His glory he would not give unto *others*. He who revealeth *his power in mans weakneſs*, will have the glory of his grace aſcribed by you, not unto his (frail) Miniſters, but unto *Himſelf alone*: Hence it was, that (as ſimple as they were) theſe very perſons, he [20] ſent to *publiſh the Goſpel*; theſe very perſons, [21] he *ordained* to be His *Apoſtles* and *Embaſſadors*.

6. Laſtly,

[3] 2 Cor. 4. 7. compared with Judg 7. 20.
[4] Exod. 20. 19. Gal. 2. 19.
[5] 1 Cor. 12. 28.
Epheſ. 4. 11.
[6] ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. St. *Chryſoſt* in *Lucæ* 22 32.
[7] John 18. 27.
[8] 1 Cor. 1. 27.
[9] Numb. 10.
[10] Joſh. 6. 13. compared with 2 Sam. 5. 24.
[11] Mat. 12. 20. Phil. 1 6.
[12] John 2. 25.
[13] 20. 29.
[14] 13, 38.
[15] 15. 5.
[16] Mark 9. 50.
[17] Mat. 5. 14.
[18] 1 John 1. 1, 2, 3.
[19] John 15. 16.
[20] Mat. 10. 5.
[21] Luke 6. 13.

6. Laſtly, Believers (1) have another eye to view ſuch Pictures with, then diſquiet ſpirits have. In this Text, very faulty our perſons ſpoken unto are; their hearts are overcharged with care, they have little or no Faith in Chriſt, they ſin againſt heaven; nevertheleſs, their Maſter (you ſee) harboureth (2) againſt them no diſcontents, forgiveth all, maketh the beſt of all; yea, he here preventeth their trouble: He doth not *deſpiſe*, but *pity*; not *reject*, but *aſſiſt* their perſons. So many of you as are followers of Chriſt, like dear Children, *Let the ſame* (3) *mind be in you which was in Chriſt Jeſus.* If we your Miniſters *err like men*, that is, like *theſe Apoſtles*, let this ſtir up in you, not your *corruptions*, but your *Graces*: Ye will not (therefore) daſh your feet againſt (4) theſe *ſtones.* Happily, *we your Miniſters* are therefore permitted to follow theſe perſons, here ſpoken to, *in their defects*, that ye, *our Congregations*, may have the praiſe of imitating the perſon here ſpeaking, *in His perfections*: With joy may ye draw (5) waters from theſe *Wells of ſalvation*, if ye thus *roll away the ſtone* from your (6) *fountains* (7) *mouth.*

So long as *friendſhip* with the *world* is *enmity* againſt *God*, ſo long will humane obſtinacy be (1) wounding *Godlineſs.* Some, whom *natural light* daunteth from opening their *mouths* immediately againſt God himſelf, make bold, and (2) ſpare not, to eaſe their *ſpleen* upon Gods choſen *Prieſt-hood:* as the *Law*, ſo the (3) *Goſ-*

VI. Reply.

(1) Like *Nicoſtratus* in *Ælian.*

(1) Compare John 13.38. with Luke 22. 16. and Mar. 16.7.

(3) *Eâ quenque anſâ prehendas quâ commodè teneri poteſt.* Epictetus.

(4) Mar. 16. 18.

(5) Iſa. 12.3.

(6) Zech. 13.1.

(7) Jer. 15.19.

2. Of their Prelacy.

(1) Joh. 15.19, 20. 16.33.

(2) Numb. 16. 3.11.

(3) Jude 11.

pel ſhall never want for ſuch as, unawares to themſelves, ſecond the gain-ſayings of *Corah*. Let our *Clergy* mourn, or pipe, faſt with the *Baptiſt*, or feaſt with their *Lord*, yet ſtill as the (4) *Maſter* himſelf abideth a *rock of offence* to every unregenerate perſon, ſo abideth his *Miniſter* too. Before the *Repairer of our breach* had (5) proſperouſly diſappointed them who took the *Houſes of God* into their poſſeſſion, the *rock of offence* then was, that the conſecrated *Levite* was, (and (alas he was) made the very *Off-ſcouring* of his people. Now that great Mountain cannot ſtand before our *Zerubbabel*; the prejudice, the ſcandal now taken is, that the ſelf ſame *Levite* is no longer continued the *Scum* and *Off-ſcouring* of his people, that is, the (6) *Reproach* and *Guilt* of his brethren. He is now envied as too great, or too rich, or both. Might ſome men prevail, the perſon here ſpeaking in this Text, ſhould have been neither *Melchizedec*, nor the ſon of *David*; no *King of the Jews* by birth, nor *High-Prieſt* by Calling: nor ſhould his immediate ſervants, his immediate ſucceſſors in the work of his Miniſtry, have received either *Dignity* or *Revenue*: whereas, that ineffable felicity which we do all of us partake from our *Head Chriſt Jeſus*, who (ſo often as he pleaſed) did (in the days of his fleſh) in all holineſs and wiſdom exerciſe the *power* to him committed, may ſeem (unto me at leaſt) to juſtifie unto the Miniſters of his Goſpel both *Dignities* and *Revenues*.

(4) Iſa. 8. 14.

(5) See Dr. *Waſhburn* his 1681. May 29. Serm. upon Iſa. 58. 12.

(6) Mal. 3. 9. Deut. 12. 19.

First,

First, I see this holy *Jesus*, blessed for ever, *anointed* in the days of his flesh (1) *above his fellows*; yet, *not ashamed to call them brethren*: I see him owning a (2) *Plurality*; but, it is for *the benefit of his Church*: I see him receiving (3) *Homage*, *Presents* and *Triumphs*, yet [still] he ceaseth not *to deny himself*: I see him (4) *dignified*, nay (5) *glorified*, mean while *he taketh up his Cross*; all *power was* (6) *committed unto him*; nevertheless, *He used* (7) *this world, as though he used it not*: An (8) *Arch-Bishop* he is, and *blessed be God*, that he is such. A *Rabbi* he (9) was, and, therefore, a (10) *Rabbi*, because a *Teacher sent from God*; They called him (11) *Lord, Lord*; but, so far was he from *lording it over Gods Inheritance*, that (I advise you) learn of him, for *he is meek*. Ye see [now] that, a *Samuel*, a *Jehoiadah*, a *Jesus*, may be a good *Priest*; yet, a good *Ruler* too. Ye perceive, that, let a *Preacher of Righteousness* keep close unto the (12) example of *Christ Jesus*, and make him *rich*, make him *great*, give him a *Plurality*, make him a *Doctor*, make him a *Prelate*, make him a *Bishop*, make him a *Lord-Bishop*, make him a *Lord-Arch-Bishop*, yet still the *zeal of Gods house* eateth him up. His feet [still] not only *continue*, but, appear beautiful upon the mountains; and He himself not only *appeareth*, but *continueth* a *Pastour according unto* (13) *his King*, yea according unto his (14) *Gods own heart*. Trample not upon *Aarons Rod*; for, it (15) *flourisheth*.

1. In Dignities.
(1) Psal. 45. 7.
(2) Joh. 10. 16.
(3) Mat. 2. 11. 21. 5.
(4) Heb. 8. 6.
(5) Joh. 13. 31.
(6) Mat. 2. 2. 28. 18.
(7) Joh. 18. 36. Luke 9. 58.
(8) Heb. 3. 1. 1 Pet. 2. 25.
(9) Joh. 1. 38
(10) 3. 2.
(11) 13. 13.
(12) *In ea regula incedimus, quam Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo accepit.* Tertul. de Præs. c. 37.
(13) Prov. 22. 11.
(14) Jer. 3. 15.
(15) Num. 17. 5.

Secondly, I need not entitle the perſon or perſons in my Text, unto *Church-Revenues*; (where) methinketh they defend themſelves, and have (methinketh) warrant ſo to do.

1. Firſt, *From the light of Nature.* Ask a *Heathen* what he (1) can do, what he can part with in ſervice to his falſe gods; The *blinder* his devotion the more mayeſt thou *ſee*: Next, *From the* (2) *Law of Moſes*; for my part, I cannot conceive [that] God, who requireth Faith, Purity and Sincerity as well under the (3) *Law*, as under the *Goſpel*; God, whoſe Spirit and Truth is oppoſed, not (4) unto the *Beauty*, but (5) unto the *Ceremony* of *Levitical Rites*; I ſay, I cannot conceive, that this wiſe God, who was ſo ſumptuous in the (6) *ſhadow*, will have the *ſubſtance* leſs (7) coſtly. Take (in the third place) *Examples of good men*; He harpeth on another ſtring then (8) would *David*, he maketh himſelf wiſer then was *Solomon*; who eſteemeth any part of this worlds wealth, too excellent for Gods Temple. Fourthly, From *Evangelical* (9) *Predictions*; theſe therefore promiſe unto us affluence of *temporal bleſſings*, becauſe plenty of *ſpiritual*; to wit, The *world* is made (10) *for the Church*, not *the Church* for the *world*. Fifthly, From *Goſpel* (11) *priviledges*; repute it no Robbery, if we exchange with you *Things ſpiritual* for *Things temporal*. Sixthly, From that (12) *value* which God himſelf putteth *upon* (his (13) own gift) *our good will* well expreſſed; from the cup of

(14)

2. In Revenues.
(1) *Vidas quæ S lden de Dis Syris Syntag.* 1. c. 4 & c. 6. *Syntag* 2. c. 17. *Videas* & Dan. 3. 1. Hoſ. 2. 8. Act. 19. 24.
(2) *Ex. Le Num.*
(3) Iſa. 1. 11.
(4) *Mede* on John 4. 23.
(5) 2 Cor. 3 8, 11.
(6) Heb. 10. 1.
(7) Gen. 14. 20 2 Chro. 29. 31.
(8) 2 Sam 7. 2. 24. 24. 1 Kin. c. 5. c 6. c. 7.
(9) Iſa. 61. 6. 60 6, 7, 9. Deut. 33. 19. compared with Mat. 4. 15.
(10) Iſa. 51. 16 1 Cor 3. 22, 23
(11) 1 Cor. 9. 11. 1 Tim. 5. 17. Philem. 8. 19. Gal. 6. 6.
(12) Gen. 22. 12, 16. 1 Chro. 28. 2, 6, 7. Hag. 2. 15. Mat. 25. 40. Mar. 9. 37, 41. Luke 7. 44. John 12. 7.
(13) Phil. 2. 13. 1 Chr. 29. 9, 14. 2 Chr. 29 36.

(14) cold water, to the feaſt of *Zacheus*; from the widows mite, to the coſtly Spiknard, *God doth but* (15) *prove us*: He hath given us himſelf, (16) and with Himſelf (17) all things. He will (18) try now, of all that he hath given us, what we can (with heart and good will) render back again unto his proper uſe and ſervice.

(14) Mat. 10. 42. compared with Joh. 4. 7, 10. (15) Gen. 18. 3 5. Exod. 35. 5. 36. 6. Deut. 28. 47. 1 King. 17. 13. 1 Chron. 28. 9. 29. 12, 16. Phil. 4. 7.

1 Cor. 4. 7. compared with Mat 10. 8. (16) Gal. 1. 4. 2. 20. 1 Tim. 2. 6. (17) Rom. 8. 28, 32. 1 Cor. 3. 22. (18) Mat. 10. 8. 2 Cor 8. 8. Luke 8. 3. compared with Mat. 16. 8, 9, 10. and Mark 14. 3, 9.

2. Null all theſe *Topicks*; Deſcend a while, from *Gods* wiſdom, to *mans*: What ye, under the *Goſpel*, ſacrifice unto your God, is not conſumed with fire, as under the law it was: No bird, no beaſt is prohibited as common, or (1) unclean; the fat of your lambes, of your bullocks, of your hee-goats are no whit leſſened by your devotions: your Groves are not daily cut down, to continue a perpetual fire in the Sanctuary; Neither doth the perfume of your prayers diminiſh the quantity of your ſweet ſpices. Againe, be *our portion* never ſo large, the *Nationall flock* is equally the ſame: *Rome* ſucketh no *Peter-pence* from the *Proteſtant*; no *Cell*, no *Cloiſter* burieth the treaſures of *Engliſh Monaſteries*: On the other ſide, what from us ſupplieth his *ſacred Majeſties royal Exchequer*, eaſeth you of ſome of your *Subſidies*, and payments. Once more, there is the ſame *Charter* for

(1) Act. 10. 15, 16. Nehem. 10. 34.

for *our* (2) revenues, which ye have for yours; yea, and the ſame reaſon, yea, and the ſame *commerce* too: as we ſhare with you in the *ſame* plenty, ſo we are a part of the *ſame* (3) Villages, of the *ſame* cities, and of the *ſame* Kingdom with your ſelves: The tribe of *Levi* is one, although but one, of the twelve tribes; of all which twelve tribes, I know never a one that doth, of her *lawful profits*, either impropriate leſſe unto the owners ſelf intereſt, or refund more unto a common benefit, then ours doth. Caſt up our accompts, ye will finde whatſoever falleth into this little *ſea*, quickly *floweth back*, and ere ever it be *full Tide*, emptieth it ſelf into requiſite *Channels* and Rivers. Our Wives and Children can tell you, that much may go thorough, but little (they wiſs) can abide in a private *Miniſters* hands; If ought ſtick by the *Reverend Prelates* (moſt what) that is disburſed to a publick good, in *Schools*, *Libraries*, *Colledges*, *Alms-houſes*, &c.

(2) Rom. 2. 22. *Conceſſimus quod Eccleſia Angli'cana libera ſit in perpetuum, & habeat jura ſua integra, & omnes libertates ſuas illeſas. Magna Charta c. 1.* See alſo Sr *Edw. Cook* on *Litt. Ten.* l. 1. c. 9 Sect. 73.

(3) *Commune ſocietatis vinculum, mutua indigentia.*

3. Return, now, unto the *glorious Goſpel of Truth* and Peace; ordinarily, a (1) private *Perſonage* wanteth wherewith to procure, and much more wherewith to publiſh conſiderable Volumns. It is, for the wealthy *Prelates*, to enjoy ſpare hours, to accumulate Books, to converſe with the moſt, and moſt eminent in every Science and Language; to maintain *Chaplains*, *Amanuenſes*, *Printers*, &c. whereby they are enabled to countermine the united induſtry of forraign *Colledges*. We owe unto the *Revenue*, as well

(1) *Tenuitatem beneficiorum, neceſſario ſequitur ignorantia Sacerdotum.* Jewel.

well as unto the *ſtudiouſneſs*, of our moſt Reverend, and right Reverend, and Reverend *Prelates* Books, as ſeaſonable, as religious; as *religious*, as learned; as *learned*, as exhauſting, and *expenſive*. The Lord make us truly thankful unto his goodneſs, for thoſe many and excellent Treatiſes, which do every where abound amongſt us; mean while, next unto God, the Author of *Holy Writ*, and unto his Vice-Gerent, *Defender of the Faith*, we owe unto the (2) *Prelacy*, the firſt and beſt Reformations of our Church, our beſt pieces of Divinity, whether Polemical or Practical; yea, and our beſt Tranſlations, Commentaries and Copies too of the Holy Scriptures themſelves. Give God the glory; had the *Reverend Hierarchy* of our Church been ſacrilegiouſly deprived of their Revenues, moſt of us (for ought that I know) had been uneſtabliſhed (even unto this very day) in the Fundamentals of *Religion* and *Truth*.

(2) *Abbot, Andrews*, &c. *Bilſon, Brumrick, Bradford*, &c. *Cranmer*, &c. *Day, Davenant*, &c. *Eaſles*, &c. *Field, Fulk, Fern*, &c. *Gauden, Goodrick*, &c. *Hall, Hobbes, Hooper*, &c. *Jewel*, &c. *Kings*, &c. *Laud, Latimer, Lake*, &c. *Montague, Morley*, &c. *Nicholſon, Overall*, &c. *Prideaux*, &c. *Reinolds, Ridley*, &c. *Sanderſon, Smith*, &c. *Taylor, Thirlby*, &c. *Uſſer*, &c. *Walton, Weſtfield, White, Whitgift*, &c.

Beſide what others have (1) learnedly and effectually argued and proved: *Church-Revenues* (ſeem to me, to) entitle themſelves unto the *perſons in my Text*; whether the *perſons* in *my Text* be conſidered as *Sufferers* for the *Goſpel* of *Truth*; or as *Meſſengers* of the *Goſpel* of Peace.

(1) *Hooker Eccleſ. Polit. l. 5.* Sect. 15. 71. 76. *B. Gauden* in his *Hieraſpiſtes*: Anſw. to the ſixth *Cavil. per totum. B. Nicholſons* Apology.

I. *As*

1. *As sufferers*: We, while we preach, the truth of the Gospel, are, many ways, sufferers: our *names* suffer, our *quiet* suffereth, our *estate* suffereth, our *health* suffereth, &c. first, the haters of God speak evil of us, because we, as in duty bound, convince them of evil; we *gall* their consciences, and they (1) *smite* us with the tongue: secondly, since we cannot speak *peace* to their sins, they (2) endeavour our *trouble*: thirdly, while ye honestly set out our maintenance, *sons of Belial* will rather rob God, then spare us (3) our own; and of what they steal not from us, little improvement can we make; yea, well is it, if, while we are *wasting our selves* in our duties, none of our servants waste our *childrens bread*: fourthly, where diseases are contagious, and that contagion is not yet discovered, who visiteth the sick, and burieth the dead, seldom escapeth infection: however (4) much studiousnesse, and much health be hardly found in one person. Beloved, I urge not these as *complaints*, but as *vindications*: The sincere *Minister* hath (5) other cares wherewith to busy his thoughts, then these low troubles; His soul is too spiritual to be satisfied with any thing under the (6) *Master whom he serveth*; these earthly cloggs, which the world calleth Mony, Wealth, Pleasure, Honour, *&c.* He rather *useth*, then *desireth*: true, without them *live* (7) he cannot; he cannot, without them, so (8) live *as becometh his vocation*; They are that *oyle of the sanctuary*, which the wisdom of the

(1) *Prædicare nihil aliud est quam derivare in se furorem mundi.* Luther. Rom 15. 3. 2 Cor. 12. 15.

(2) 2 Chron. 36. 16.

(3) *Chi. porta il torcio, ha sempre per costume a se far ombra & agli altri lume.* Torriano. 2 Cor. 12. 15.

(4) Study is a staff of cotton. *ibid.*. Eccles. 12. 12.

(5) Phil. 2. 20. 2 Cor. 11. 28, 29 *Sancta, & laudabilis est in religionis negotio impatientia,* Jeron.

(6) Phil. 3. 8. Ἄκρον τῆς ἱερωσύνης ὁ χρίστος. S. Chrysost.

(7) --*paupertas ridiculos homines facit. Qui mirantur opes, hi nulla exempla beati Pauperis esse putant*---

(8) *Sæpius emolliunt eleemosynarum dona quos non commovent concionũ verba.* 1 Tim. 3. 8. Tit. 1. 8.

the all-ſufficient God hath made neceſſary *to preſerve* our *light* of life, and conſequently the light of the Goſpel *from extinguiſhing*: wherefore, ſince a *Miniſter* can no more ſubſiſt without theſe, then without the aire which he breathes in, ſtoop he muſt to take them up for his livelyhood, and ſeeing he muſt of neceſſity encumber himſelf with theſe requiſite ſupplies, very equal it is, that what is his right be tendered unto him, not only as his due, but as his *encouragement*, and (9) *comfort*.

(9) Philem. 14. Phil. 4. 14, 17

If the *over-watched Midwife* be wearied, and humbled with the loud cries, dolefull complaints and fearfull pangs of a woman labouring, and travailing, as well for her own life, as her infants; your courteſie conſidereth not only this midwifes handineſſe, but her diſcomforts; not only her dexterous skill, but her irkſome watchings. In ſtead of enjoying the ſweets of ſome pleaſant garden, the *Chirurgeon* tieth himſelf up unto his patients wound; dreſſeth bruiſes deep and putrified; ſores enough (one would think) at once to affright, and poiſon him; in this *Chirurgeon* ye regard not only his art, but his patience. The *Phyſician* neglecteth his eſtate, his home, his eaſe, his ſleep, his health to attend the *groans of a dying man*; for theſe his ſelf-denials, the mercileſſe ſouldier would not (1) grudge him his twenty ſhillings a day; The (2) *eloquent Lawyer* who neglecteth his own eſtate to ſecure thine, crowdeth, ſweateth

(1) Dr. *Gauden. Hieraſpiſtes.* p. 490.

(2) Pro. 18. 20. *Æſtuat infœlix anguſto in limite.*

eth and wearieth, as well his whole body, as his tongue, thou wilt not [for ſhame] offer this *Lawyer* a ſingle fee: The infirm *Judge*, though aged and craſie, rideth his *Circuit* through ill ways, and worſe weather; he afflicteth his weak body to relieve the oppreſſed, ſitteth, all day long, in much pain to eaſe his country of many vexations; the King him-ſelf will ſee this *judge* rewarded: Beloved, great are theſe inconveniences; but, no burden (under that which *crowneth* his ſacred Majeſties royal *vigilancies*, and Princely *affections*) can equal thoſe *throws* (3) wherewith the *Miniſters* of *Jeſus Chriſt* travaile. *Who hath believed our Report*, is (4) an *afflicting* queſtion! Dear people, we mourn in ſecret for your (5) laughter; we grieve becauſe ye lay not your ſins to heart; ſo ſad an accompt of the *flocks* to us *entruſted*, *ſo little fruite* of our *great labours*, of the *ſouls* for which Chriſt died, ſo many *poſting to Hell*! forbear ye tears (if ye can) we (I am ſure) cannot: the names written upon our (6) *breſt-plate*, ſtick too cloſe upon our boſom to afford us any ſuch eaſe. Omitting, then, what we ſuffer in our name, peace, wealth, and health, is any revenue or honour a *ſuitable requital* for theſe our frequent, alas, our conſtant diſcomforts? If ye (Parents) have in your hearts any *bowels of pity*, over one childes *ricated* conſumption, anothers *angry* blaines, a thirds *bruiſed* limbes, a fourth *burnt* in your fire, or other like calamities (from which God forefend); ye have (then) a little *turning*, a little of

(3) Gal. 4. 19.
(4) Jonah 4. 1, 2. compared with Eſay. 53. 1.
(5) Eccleſ. 2. 2. No indifferent geſture is ſo ſeldom without ſin as laughing, for it is commonly raiſed upon things to be pitied. K. *James*, *ſtores regii. Aphoriſme.* 54.
(6) Exod. 28. 29.

of the *melting* of our *bowels*; a little taſte of our *inward bleedings*; ye will (then) ſee us in the ſame *Poſiture*, as was the ſiſter of that forlorn *Moſes* [*Exod.* 2, 4.] or, as was *Hagar* when ſhe had eys, able to weep, but, not able to (7) ſee the periſhing of *Iſhmael*; yea, in the ſame *Poſiture* as was *Rachel*, then, when ſhe therefore wept for her Children, becauſe *they* (8) *were not*. Beloved, He that could have with-held (9) wine from either *Hagar* or *Rachel*, deſerved little himſelf: either take from us *theſe waters of affliction*, elſe, mix with theſe waters ſome *wine of gladneſs*. Lay ye aſide the hardneſs of your hearts, we will then be content to make *Brick without Straw*. Affright us no more with frequent *Symptomes of your everlaſting death*, and then debar us of what worldly ſhelters our earthly *Tabernacles* may juſtly demand; either preſerve your *precious* ſouls from being loſt, or grudge not our bodies the melancholick comfort of a *mourning weed*: But if our *trembling hearts*, therefore, *die daily*, becauſe ye daily neglect to eſcape death, afford us (we beſeech you) ſome of your *weak Julips*, for *Cordials* ye can give us none. Since we muſt ſuffer heavineſs, becauſe ſome of you repent not of your unbelief, allow us that liberty, which was not denied *unto the perſons in my Text*; The *perſon here ſpeaking* was a *man* (10) *of ſorrows*, ye, therefore, ſometimes find him in (11) a *Garden of pleaſures*: Cauſe enough he (12) had to *weep* over *Jeruſalem*; repine not if

(7) Gen. 21. 16.

(8) Jer. 31. 15.
(9) Prov. 31. 6.

(10) Compare Mat. 26. 36. and Joh. 18. 1. with Luke 22. 39.
(11) Ibid.
(12) 13. 34. 19. 41. Mat. 23. 37.

he (13) *ride* to it, as (14) *honourably* as he can: Since the (15) *Reproaches of his God* fell ſo often upon him, blame him not, if he (16) accept of *Hoſannas*; ſince he doth (17) not refuſe to be *crucified* upon (18) one Mount, grudge not to ſee him (19) *transfigured* upon another; if he diſdain not a (20) *Manger*, ſpare him your preſents. As for the *Perſons here ſpoken to*, they are likewiſe ſpoken to in the tenth *Chapter* of St. *Mark*; where, for what they ſuffer in *verſe* 29, they receive a hundred fold in *verſe* 30. I conclude then, ſo long as the yerning of our bowels beggeth of you, *Believe in God, believe in Chriſt*; *In your Fathers houſe are many Manſions*: So long your Equity, if not your Bounty, will treat us, *Let not your heart be troubled.*

(13) 21. 7. Luke 19.37. compared with Judg. 5. 10.
(14) Ibid.
(15) Pſal. 69. 9.
(16) Mat. 21. 9.
(17) Luke 22. 15.
(18) 23. 33.
(19) Mat. 17. 1, 2.
(20) Luke 2. 12.
(21) Mat. 2. 11.

2. If our neceſſary Supplies part from you with an *Evil Will*, we then addreſs our ſelves unto you all, not only as *Sufferers* through your default, but as *Meſſengers of your peace*, viz. For ſo much as the *Tidings* which we bring are *glad* Tidings, the juſt Lord hath (1) ordained, that we ſhould live not upon the *Courteſie*, but upon the *Duty* of Chriſtians; not upon their arbitrary Collation, but upon a *Reward unto our Heavenly Meſſage*. The *Lord of Hoſts*, that is, the (2) God of them, who *Soldier-like*, kept their (3) *courſes* in the Temple, made not *Levites* to keep Watches *at* (4) *their own charge*: he allowed them *Standing-Pay*, even (5) conſtant *Stipends* of Houſes, Cities, Tithes, Offerings and *Sim.*

(1) Luke 10. 7. Gal. 6. 6.

(2) Pſal. 84. 1. 68. 24. 134. 1.
(3) Luk. 1. 8, 9.
(4) 1 Cor. 9. 7.
(5) 13.

The

The (6) like Reward requireth he for *Gospel-Service.* Ye know, ever, in *State Affairs*, Ti-

(6) Ευαγγέλιον ἐστιν ὑπὲρ ἀγαθῆς ἀγγελίας δῶρον.

The Hebrew, בשלה The Chaldy, אסולא The Greek ἐυαγγέλιον, 2 Sam. 18 22. signifie not only *Nuncium*, but *Nuntii præmium* too. Thus, —— ἐυαγγέλιον δέ μοι ἔσω. *Homer. Odyss.* 14. —— ἔτ' ἀρ' ἐγὼν ἐυαγγέλιον τὸ δὲ τίσω. *Ibid.* Learned *Mede* on 1 Cor. 9.14.

dings of great joy, receive (7) *Noble Rewards*: The more *considerable* the News, the more *signal* the Recompence unto him who bringeth it: When the *Person here speaking* came as our (8) Salvation, his Reward was with him, as for *us*, so for *Himself*; and that not only when he *ascended up on high*, but likewise, when he rode into the holy City with (9) Triumph. *As for the Persons here spoken to*, since they also published the Gospel, let St. *Paul* alone to (10) plead their right. It is folly to expect *Esteem* from them who understand not *Vertue*; therefore unto the righteous man is *Praise* (11) assigned by his God; It is in vain for *Evangelists* to expect large gratuities from them who cherish a *heart of unbelief*; therefore, God himself (12) steppeth in, and allotteth unto these Messengers of his, (ἐυαγγέλιον) *A* (13) *suitable Recompence*, even, a (14) *Double maintenance* or *Honour*. If then the *Revenues of our Church* have been, either formerly, or, of later days, an eye-fore unto any of you: if your *Eye* hath been evil, because your *Lord* and *Masters* eye is good; If any of you expostulate, what need of all this cost? ye will no more be so heedless as to stumble at this stone; rather

(7) Ευαγγέλιον ἐκ Φεδιτίου κρέας ἀπέτειλαν. *Plut. de gloria Athen. quibus* ἐυαγγέλια *quæ* (1. *dona qualia*) *reddam nescio.* Cicero *ad Atticum.* Thus 2 Sam. 4. 10. 1 Cor. 9. 14, 23.

(8) Isa. 62. 11.

(9) Mat. 21. 7.

(10) 1 Cor. 9. 4, 5.

(11) Psal. 111. 10. 1 Pet. 2. 14.

(12) Gal 6. 6.

(13) 1 Cor. 9. 14.

(14) 1 Tim. 5. 17.

rather, having (15) *ſlept upon it*, ye will, (16) upon it, pour more and more *oyl*, until ye have made it a (17) *Bethel* indeed, *viz.* until ye have made it *The houſe of* (18) *God*, yea no other then Gods amiable houſe.

(15) Gen. 28. 11.
(16) v. 18.
(17) v. 19, 20.
(18) Pſal. 84. 1.

Object. *Be it that they grudge not at your* Revenues, *yet well may we* ſtumble *at your* Hierarchy; *For in what part of all the Holy Scriptures do we read of* Arch-Biſhops, Deans, Prebendaries, Arch-Deacons &c. Sim; *ſet to* lord *it over Gods inheritance?*

Object.

1. Anſw. (1) 1 Pet. 5. 3.

1. *Anſw.* If any that ſhould *rule well*, do (1) *over-rule*, that blame lieth not upon the *Hierarchy*, but upon the perſons.

2 Anſwer. (1) Prov. 19. 12.

2. *Anſw.* As for the Prince in whoſe favour the *Hierarchy* of *England* (1) findeth life, ſeeing he is *The Vice-Gerent of the perſon ſpeaking in my Text*; He is (ye know) a Supreme Governour over all perſons among us; as well over perſons *Eccleſiaſtical*, as over perſons *Civil*: If then, His ſacred Majeſties *Royal Favour* vouchſafeth to extend it ſelf, as well unto his *Clergy*, as unto his *Laity*: Do not ye (I beſeech you) *clip* the Kings *Prerogative*; neither let your eyes be evil, becauſe his *gratious* Majeſties are good.

3. Anſwer.

3. *Anſw.* As for the Names or Titles wherewith our moſt Reverend *Arch-Biſhops*, our Reverend *Deans*, *Prebendaries*, *Arch-Deacons* &c. *Sim.* are dignified, I ſuppoſe thou wilt not *ſtumble* at them, until thou canſt firſt produce out of Scripture, the honourable Titles of *Lord chief Juſtice*,

Justice, Serjeant at Law, Bencher, Barrister, Attornie, Solicitour, &c.

4. *Answ.* As for the Legality of their *Constitution*, there is the same Law of the Land for their Authority, as there is for the excellent Magistracy of this Realm: Now, *If thou* (1) *judgest the Law, thou art not a doer of the Law, but a Judge.*

(1) Answer.

(1) 1 James 4 11.

Object. *No part of the Laws of our Land, ought to be contrary unto the Laws of our God.*

Object.

Answ. If any part of the Laws of our Land oppoſeth the Word of God, I humbly, I earneſty wiſh it were repealed; for, of right, our Law-givers *can* (1) *do nothing against the truth, but for the Truth*: But, as for that part of our Engliſh Laws which eſtabliſheth *Hierarchy*, it in no wiſe oppoſeth the Holy Scriptures.

Answer.

(1) 2 Cor. 13. 8.

Object. *It oppoſeth the Holy Scriptures in constituting an* Hierarchy *not enjoyned by Gods Word.*

Object.

Answ. Hierarchy is enjoyned by Gods Word, as it is an (1) *Ordinance of man*; viz. Our Law-givers are themſelves immediately (2) *ordained of God*; and, being ordained of God, they have an (3) Authority and Warrant, from Scripture, to ordain ſubordinate Powers.

Answer.
(1) 1 Pet. 2. 13.
(2) Prov. 8. 15. Rom. 13. 1, 2. Revel. 1. 5.
(3) 1 Pet. 2. 14. Exod. 18. v. 23. compated with v. 24.

Object. *Holy Scriptures give us examples of ſubordinate powers among Magiſtrates as* (1) *Magiſtrates*; *but they give unto us no ſuch Examples of ſubordinate powers among* Miniſters, *as Miniſters.*

Object.
(1) Exod. 18. 25. & 1 Sam.

Answ. As holy Scriptures mention ſubordinate

Answer.

nate powers among the *Magiſtrates* under *Moſes* and his Succeſſors; ſo they do alſo (1) mention ſubordinate powers among the *Levites* under *Aaron* and his Succeſſors:

(1) Exod. 28. 1. Numb 18. 2. 3. 6, 33.

Object. (1) Ibid.

Object. *The ſubordinate power among thoſe* Levites *was by vertue of Gods* (1) *expreſs Command.*

Anſwer. (1) Exod. 18. 23.

Anſw. So were (1) the ſubordinate powers among thoſe Magiſtrates.

Object. *Although in the old Teſtament, God appointed a* Hierarchy *among the* Levites; *In the new Teſtament, Chriſt appointed no ſuch* Hierarchy *among his* Miniſters.

1. Anſwer. (1) Deut. 17. 15. Exod. 18. 25. Joſh. 1. 2. 1 Sam. 10. 15. 2 Sam. 7. 13.

1. *Anſw.* Although in the Old Teſtament God appointed a (1) *Model of Magiſtracy* for his people; yet in the new Teſtament Chriſt appointeth no ſuch Model of Magiſtracy for them that ſhall believe his Goſpel.

(1) Prov. 8. 15. Rom. 13. 1, 2. 1 Pet. 2. 13, 14. Rev. 1. 5.

2. *Anſw.* As the *Model* of our *Engliſh* Magiſtracy is acknowledged and proved (1) lawful, though there be no *Model* of any Magiſtracy at all in the New Teſtament, nor the ſame Model in the old Teſtament, as is in this, or in any other Kingdom under Heaven: So, the *Model* of our *Engliſh Hierarchy* may be proved lawfull, though there be no ſuch Model of *Hierarchy* in the New Teſtament, *&c.*

Object. (1) 2 Tim. 3. 16, 17.

Object. *The Scriptures* (1) *are a ſufficient Rule.*

1. Anſwer. (1) James 1. 17. (2) Iſa. 11. 9.

1. *Anſw.* (Bleſſed be the *Father of* (1) *Lights* from whom cometh every good and perfect gift) *Knowledge doth cover our Iſland,* (2) *as waters*

ters cover the sea: Many, very many, exceeding many, and exceeding (3) precious are those *English Treatises* which exalt this whole Nation higher then ever *Capernaum* (4) was exalted: Possibly thou mayest so *buy the* (5) *Truth*, that thou mayest (in the end) *sell all* to purchase Christ, should I commend unto thy spare (6) moneys some few of them, such of them as thou thy self wilt not *stumble at*: Such as,

(3) Pro. 4. 4, 9. 3. 13, --- 18. 20. 15.
(4) Mat. 11. 23
(5) Pro. 23. 23.
(6) Pro. 17. 16.

The (1) *Aggravation of Sin.*
Great (2) *Salvation tendred.*
The (3) *Deceitfulness of mans Heart.*
Wilful (4) *Impenitency the grossest Self-Murder.*
Gods (5) *Summons to Repentance.*
The (6) *Souls Preparation for Christ.*
The (7) *Doctrine of Practical Praying.*
The (8) *Doctrine of Conscience.*
The (9) *Worthy Communicant.*
The (10) *bruised reed, and The Souls Conflict.*
Tentations (11) *Nature, Danger, Cure.*
The (12) *Sincere Convert, and The Sound Believer.*
A (13) *gracious Spirit, a choice and precious Spirit.*
The (14) *Victory of Patience.*
Gods (15) *All-Sufficiency.*

(1) By *Thomas Goodwin.*
(2) By *Rich. Eg les.*
(3) By *Dani.l Dyke.*
(4) By *William Fenner.*
(5) By *Adam Harsnet.*
(6) By *Tho. Hooker.*
(7) By B. *Prideaux.*
(8) By B. *Prideaux.*
(9) By *Jeremy Dyke.*
(10) By Dr. *Sibs.*
(11) By *Rich. Capel.*
(12) By *Tho. Shepherd.*
(13) By *Jer. Burroughs.*
(14) By *R. Young.*
(15) By Dr. *Preston.*

While I commend unto thee these or other Books, better then these, wilt thou reply, Such Authors are therefore useless, because the holy Scriptures are able to make thee (16) wise unto Salvation? I trow not: Thou wilt rather say, These (or the like works) are therefore beneficial, because they (17) consent unto the Truth of the holy Scriptures: Just so, must I answer thee. The Word of God giveth general Rules (18) for the well ordering of Gods chosen people; Now, while our *Parliamentary Statutes* do in our *State Affairs*, establish among us a *King as Supreme Head* in all Causes *temporal*, and a *Magistracy* under that King; A *King*, as *Supreme* in all Causes spiritual, and a *Hierarchy* under that King; These our *Paliamentary Statutes* do manifestly prove beneficial unto the Churches of God, while they make particular Applications of Gods general Rules.

(16) 2 Tim. 3.15.

(17) Eccles. 12, 11.

(18) Rom. 13. 1, 2.

As at first God himself immediately, Exod. 33. 14, 15, 16. 1 Sam. c. 8. 7, 12, 22. ruled his people, so at first Christ also himself immediately ruled his people, but afterward entrusted their Government with Kings, and Rulers successively, as God had formerly done.

2. *Answ.* Suppose before (1) Christ ascended from earth to Heaven, *He*, his *Twelve Apostles*, and his *Seventy Disciples* were, in that *Infancy* (that *new-birth*) of the Church, a sufficient number of *Church Governours*: yet, as the Church encreased in the number of Believers after Christs Ascension, might not, after *Christ* ascended, other *Church Governours* be introduced consonant and subserviens to these?

2. Answer. (1) John 13. 33. Mat. 10. 1. Luke 10. 1.

3. *Answ.* Certainly, as in (1) *Kingdoms* and in *Common-wealths*, so (2) in *Churches*, such may be the form of Government; as the *Law-giver*, for the time being, shall see most expedient

3. Answer. (1) Deu. 17. 15. Ruth. 1. 1. 1 Sam. 12. 13. (2) Isa. 49. 23. Rom. 13. 6. compared with Mat. 28. 20.

pedient for the propagation of the Gospel. Christ hath (3) his *Ministery*, and his *Ministry* hath (4) *The power of the keyes*, just as his *Magistracy* hath the (5) *power of the sword*; but ever, the *modelling of this Magistracy*, and of this *Ministery*, belongeth unto the (6) *Law-giver*. *Moses*, that is, *God by Moses*, may single out (7) *Aaron* and his Successors to be *high-Priests*; the *Levites* to (18) serve *at the Altar*, to (9) bear the *Ark*, &c. *David* may (10) appoint *Singers*, &c. and *Salomon* (11) may require them to take their Courses in the Temple *orderly* like an *Hoste*. In his time, in answer to the heads of the *twelve Tribes*, Christ had (13) his *twelve Apostles*. In answer to the *seventy Elders*, he had (14) his *seventy Disciples*: So after his Ascension, for the benefit of the Church, were added (15) *Deacons*, *Evangelists*, *Pastors*, *Teachers* and *Bishops*, and why not other such like, as the benefit of (16) Christian Kingdoms, and Chuches shall require? I conclude then, so far is our *Hierarchy* from being a *rock of offence* unto such as receive a love of the truth, that they are undeniably a (17) *gift of the holy Ghost*, even (18) *helps* in Church-Government; for where these celebrate thy name, *It is* (19) *well seen, O my God, how thou goest, how thou my God and King goest in the Sanctuary*

The next Scandal (if any) ariseth from our *Function* it self; and that not so much unto others among us, as unto the *flourishing Nobility* and *Gentry* of this Kingdom: If these rule well,

(3) 1 Sam. 2. 28
2 Cor. 3. 6. 8. 6. 4
(4) Mat. 16. 19
18. 18.
(5) Rom. 13. 4.
(6) Exo. 18. 19.
(7) 28. 1.
(8) Num. 18. 5
(9) 1. 50. 3 31.
(10) 1 Chr. 15.
11. — 17.
(11) 2 Chr. 5.
12.
(12) Psal. 84. 1.
Mal. 2. 2.
(13) Mat. 10. 1
(14) Luk. 10 1
(15) Act. 6. 5.
Ephes. 4. 11.
Rom 12. 6.
1 Cor. 12. 28.
(16) 1 Tim. 5.
9. Tit. 1. 5.
John 3. 8.
2 Sam. 6. 5.
1 Kings 8. 64.
1 Chr. 25. 12.
16. 4.
2 Chr. 29. 30,
34.
Ezra 6. 16, 18.
Nehem. 8. 9. 9.
4.
(17) Ephes. 4.
7, 11.
(18) 1 Cor. 12.
28.
(19) Psal. 68.
25.

3. The Function it self.

may God have the Glory, and themſelves the praiſes due; Nevertheleſs, ſince they have been, more for *ruling* like (1) *Samuel*, then for (2) *miniſtring before the Lord* like *Samuel*; ſince they have *ſtumbled* at *holy Orders* as ſomewhat below their quality and birth; with all humbleneſs and earneſtneſs I beſeech them (and others for them) to recollect how little weight there is in this *Stone of Offence*: For,

(1) 1 Sam. 7. 15. 12. 4.
(2) 2. 18. 3. 10.

1. Not unworthy the higheſt.

1. Suppoſe not many mighty, not many noble receive the *Saving Faith*; *Saving Faith* is no whit the leſs precious: juſt ſo, be it that not many mighty, not many noble miniſter before the Lord, the *Miniſtery of Reconciliation* is no more whit diſhonourable.

2. Term the *Perſons in my Text* how ye pleaſe; look upon them, look upon us under the loweſt Notions which ye can conceive; Compare us unto *Fiſher-men*, *Husbandmen*, *Merchant-men*, *Watchmen*, *Soldiers*, *Shepherds*, *Labourers*, *Meſſengers*, *Servants*, & ſim. theſe and the like expreſſions will be not our Reproach, but your Inſtruction: For inſtance, *your ſervants we are*, but your (1) Servants in *the Lord*; *Meſſengers* we are, but Meſſengers of *Glad* (2) *Tidings*, and that not unto ſome private Family, but unto all people. Toil we do, *but it is in a Vineyard of Gods* (3) *own planting*; a Vineyard wherein our *Labour* is the *Labour of* (4) *Love*; and our *Joy*, is the (5) *Joy in the harveſt*, yea in the (6) *Lords Harveſt*. What *Flocks* we feed, are the ſheep of (7) *Gods Paſture*: Likewiſe the *Weapons of*

(1) See *Mede* upon 1 Cor. 4. 1.
(2) See B. *Andrews* Serm. upon Luk. 2. 10, 11.
(3) Pſal. 80. 8.
(4) 1 Theſ 1. 3.
(5) Iſa. 9 3.
(6) Mat. 9. 38.
(7) Ezek. 34. 31.

our

our Warfare are not carnal, but (8) *ſpiritual*; The *watch* which we keep, helpeth to *guard* (9) *your ſouls*; we *fight* your (10) *enemy*; and the *Leader* whom we follow, is the *Captain of your* (11) *Salvation*: The (12) *Jewels*, the (13) *Riches*, the (14) *Gain of Souls*, for which *Merchant*-like we *traffique*, are more then gold can (15) buy: Like induſtrious *Husbandmen*, we do indeed *ſet our* (16) *hand to the plough*; but we thus do, to *plow up the* (17) *fallow ground* of your *hearts*: and if Chriſt (18) maketh us *Fiſhers of men*, we fiſh for *men*, and catch *Saints*.

(8) 2 Cor. 10. 4.
(9) Heb. 13. 17
(10) 1 Pet 5 8.
(11) Heb 2. 10.
(12) Mal. 3. 17.
(13) Eph. 3. 8.
(14) 1 Cor. 9. 19.
(15) Act 8. 20. 1 Pet. 1. 23.
(16) Luk. 9. 62.
(17) Jer. 4. 3. Hoſ. 10. 12.
(18) Mat 4. 19.

3. In the ſame *Notion*, although not in the ſame *degree* that we are *Watchmen*, *Husbandmen*, *Shepherds*, &c. God himſelf vouchſafeth to be ſtyled a [1] *Watchman*, [2] *Husbandman*, [3] *Shepherd* &c.

[1] Pſa. 121. 4. 127. 1.
[2] Joh. 15. 1.
[3] Pſal. 80. 1.

4. If by this means I may provoke *Heroick* ſpirits to chuſe their own happineſs, I ſhall compare the *houſe of my God*, unto his ſacred *Majeſties* Court. In a *Kings Palace*, ſeldom are conferred upon one and the ſame Favourite, the preheminences of many *Dignities* at once; But in *The Court of the houſe of our God* one and the ſame perſon is *honourably* entruſted with *many Offices* at once; unto one and the ſame *Miniſter of Chriſt*, belongeth the *Cuſtody* of the *Rolls*, thoſe [1] antient Records of the living God; the *Cuſtody* of the [2] *Keys*, keys not of ſome *Lord Mayors Metropolitan* City, but of *Jeruſalem* above; the *Cuſtody* of the *Great Seals*, [3] Seals, whoſe *Image* and *Superſcription* are [4] not *Cæſars*, but *Cæſars*

[1] Rom. 3. 2.
[2] Mat. 16. 19
[3] Rom. 4 11.
[4] Mat. 22. 21

Cæsars King and Governours. In this *little world* are but *five Senses*, and He is Master of these *Cinque-Ports*; The Word which he preacheth, moderateth these: Allow your Conscience to be a *Court of Equity*, and the godly Preacher is become your *Chancellor*: Such *Metaphors* I need not borrow; For the Holy Ghost hath made, and declared us to be (5) *Treasurers* of the *Royal Exchequer*; *Stewards* of the [6] *Kings Houshold*, &c. We have [7] *Letters of Credence* from the *Prince of the Kings of the earth*, and his *Embassadors* we are for you, if you so please; His *Embassadors* we [8] are unto the [9] *Kings Daughter*, his *dread Majesties glorious* [10] *Spouse*. I appeal [now] unto all the vertuous *Nobility* of this most prosperous *Kingdom*, whether any of these *Truths* are below their Honour? No more below their honour, then the [11] *Courts* of our Great *God*, are inferiour unto the *Courts* of our most *Gracious King*; whom the King of Kings long preserve and prosper, a blessing in Himself unto his own Princely soul, a blessing upon his Royal Family, a blessing unto his three *happy* Kingdoms, and a blessing unto all the *Militant Churches* of *Jesus Christ!*

[5] 2 Cor. 4. 7.
[6] 1 Cor. 4. 1. Gal. 6. 10. Tit. 1. 7.
(7) John 20. 21.
[8] 2 Cor. 5. 20
[9] Psal. 45. 13
[10] Can. 4. 9. Hos. 2. 19. 2 Cor. 11. 2.
[11] *Agnosce, Sacerdos, quanti te Deus fecerit.* Oleaster in Num. 1. 3.

5. Even among the Heathen which knew not the Majesty of God, *Priest-hood* was [1] had in very high esteem: Unto *Jupiters* Priest the *Romanes* [2] permitted a stately *Robe*, a *Curule Chair*, as well as a *Flama* or *Mitre*; yea, the *Cæsars* themselves, were, some of them, as well *Pontifices*, as *Imperatores*: Afore the *Romans*,

[1] *Rex Anius, Rex idem hominum, Phœbique Sacerdos.* Virg.
[2] *Alex. Genialer. l. 6. c. 12.*

mans, the *Greeks* entituled the same person to officiate as *Priest*, which [3] ruled as *Monarch*. Before the *Greeks*, the *Egyptians* had their precious [4] *Crown of Priest-hood*; placing their *Priests* the next [5] unto their *Princes*. For my part, I am easily perswaded, that they did as in other things, so in this particular, imitate Gods chosen people, among whom *Aaron* was the next unto *Moses*, then when *Moses* was King in *Jesburum*: Beside, we find *Melchizedec* a [6] *Priest*, as well as a King; *David* a [7] *Prophet*, as well as a King; *Salomon* a *Preacher*, as well as a [8] King. Oh, when will the *Nobility of England* follow the example of these renowned Princes! May they consider, that *Esaias* was therefore the more honourable, because a *Prophet*. *Jehoiada* was more famous in being *High-Priest*, then in his affinity to the Diadem of *Judah*; nor was *Joseph* ever greater then when from him was the [9] *Shepherd, the Stone of Israel*. The *person speaking in my Text* did not deny his *kingly* office, but in the fulfilling of his *Prophetical* and *Priestly* Offices he both lived and died. Of the *Persons here spoken to*, *James* and *Jude* his brother, *James* and *John* his brother were [10] high born, yet gloryed more in being the *Apostles of Jesus*, then in being (as indeed they were) of the *blood Royal*. I have therefore no small hopes, that the *Nobles of England* who find it their Esteem to be *Ministers of State*, will so train up their excellent Children, that they may within few *years*, be partakers in that [11]

Egyptians

[3] μοναρχεῖν καὶ ἱερατεύειν. Aristot. Politic.

[4] τῆς ἱεροσύνης τιμαλφέσατα στέφανον. Isidor. Pelusiotes. l. 1 Ep. 291.

(5) μετὰ τὸν βασιλέα ταῖς δόξαις καὶ ταῖς ἐξουσίαις διατρέχοντες. Diod. Sicul.

(6) Gen. 14. 18

(7) Act. 2. 30.

(8) Eccles. 1. 1.

(9) See *Junius* on Gen. 49. 24.

(10) *Cleophas* called also *Alpheus* was brother of *Joseph*, the Virgin *Maries* husband; *James* and *Jude* were sons of that *Cleophas*; and *James* and *John* were sons of *Salome*, the daughter of that *Cleophas*.

(11) Isa.61.6. [11] promise, and be deservedly called, *The Ministers of our God.*

2. Not injurious unto Lay persons.

We have looked upon the *Persons spoken to* in my Text, with both our *eyes.* We have noted in them, first, (that which we naturally espie in others, and over-see in our selves, *viz.*) great *Failings*: next, (that which we as naturally covet for our selves, but envy in others, *viz.*) great *Dignities.*

(1) Act. 10. 28. And [verily] God himself magnifieth their Office: their *Letters credential* are *endited* by the blessed spirit, and *sealed*, not with wax, but with *blood*; with blood, not of *goats* or *lambs*, but of a man; not of a man only, but of [1] a *God.* Their *Embassie* treateth concerning, not *War*, but *Peace*; not among petty *Provinces*, but large *Kingdoms*; on terms, not *dishonourable*, but (of all sorts) the *most honourable*, namely, that of a successful marriage. Authority they have to proclaim a [2] *Solemn Festival*, and to *espouse* believers unto the *Lord of Lords*, and *King of Kings.*

(2) 1 Cor. 5. 8. Isa. 25 6. Yea, lest the sons of men should not duly esteem the servants of the living God, *lest the persons spoken unto in my Text*, should otherwise want of a *Reception* answerable unto the Majesty of him whom they represent, the *Lord of Glory* vouchsafeth to entitle them not only his *Ministers*, but his *Embassadours*; not only his *Embassadours*, but his *Angels.*

Mean while (such is, if not our *Inheritance*, our *lot*) from this accreaseth one more *stumbling stone*, a stone cast between Christians, as *Clergy* and

and *Laity*: The *Laity* ſo called for diſcrimination ſake, the *Clergy* ſo called for divers reaſons. One, the *Prieſt-hood*, once a part of (1) the birth-right of the firſt born, was [2] afterward *allotted* unto a peculiar Tribe. Another, whereas *Moſes* and *Joſhua* divided the promiſed land among the other Tribes; God himſelf (3) *allotted* unto the *Levites* their *Inheritance*: A third, the firſt (4) Succeſſors of theſe *Apoſtles* here ſpoken unto, were all of them choſen *by caſting of lots*. A fourth, becauſe God who ſtill provideth for them, God who taketh pleaſure in the proſperity of his ſervants, is ſtill their (5) *inheritance* and *lot*. From ſome, or all of theſe reaſons it is, that the (6) *Miniſters of Chriſt* have from (7) *Primitive times* been ſtiled the *Clergy*; nor is this practice more *antient* then *innocent*: For,

(1) Gen. 25. 31.
(2) Deut. 10. 8, 9. 1 Sam. 2. 28, 29.
(3) Num. 18. 20, 21. Joſh. 13. 33. Ezek. 44. 28.
(4) Act. 1. 26. *Cleros autem vel Clericos hinc appellatos Doctores noſtri dicunt, quia ut Matthias ſorte electus eſt; ſic & omnes quos illis temporibus Eccleſiarum Principes ordinabant, ſorte eligebant.* Iſidor. de Officiis Eccleſ. l. 2 c. 1.
(5) Κύριος αὐτὸς, κλῆρος αὐτῶ. Deut. 10. 9. *Clerus dictus eſt, quia de ſorte Domini, vel quia Dominus ſors, & pars Clericorum.* Papias.
(6) λέγεται κλῆρος, ἡ σύνταξις τῶν διακόνων, καὶ πρεσβυτέρων. Suidas.
(7) From before. *Anno Dom.* 160. Platina.

1. The ſame God which ſeparated the (1) *Levites*, ſeparateth his *Apoſtles* to (2) miniſter unto him.

2. While Chriſt chuſeth to himſelf a (1) *Miniſtery*, he (2) giveth it as a *Help and Benefit to his Church*.

3. The Holineſs of our Profeſſion we deny not, but we claim unto our perſons no other holineſs or heaven, then what the *God of Grace* in-

(1) Deut. 10. 8.
(2) Acts 13. 2. Rom. 1. 1. Gal. 1. 15.
(1) 1 Cor. 4. 1.
(2) 12. 4, 28. Epheſ. 4. 11, 12.

differently vouchsafeth as well unto *you* as unto *us*; in the same sense, that there is neither *bond* nor *free*, neither *Male* nor *Female*; there is neither *Clergy* nor *Laity*; for we *are all one in Christ Jesus*: If while ye give diligence to walk worthy *the Lord in your Callings*, we in our *Callings* neglect so to do; as St. *Augustine* (admiring *Antonius*) told (1) *Alipius*, We *Clergy-men* may perish in Hell, while ye no *Clergy-men* become *Kings* and *Priests* unto God in Heaven.

(1) *Surgunt indocti, & cœlum rapiunt, & nos cum doctrinis nostris sine corde, ecce ubi volutamur in carne & sanguine.*

4. There is one God, one Saviour, one Maker and Father of us all, who is above us all, among us all, and in us all: As well *Laity* as *Clergy*, we have (all of us) one *Lord*, one *Faith*, one *Baptism*, yea and one (1) *Lords Supper* too.

(1) *Simul hoc sumimus, simul bibimus, quia simul vivimus.* S. August. de Con. dist. 22. *Quia passu.*

Tam Ministri quam reliqui credentes. Paschasius.

Munus oblatum totius populi sit, quia in uno pane omnes significantur. St. Ambros. in 1 Cor. 11.

5 Lastly, As we are *bone of your bone*, and *flesh of your flesh*, so we are *one* (1) *spirit*: We have a spiritual Communion, *Clergy* with *Laity*, *Laity* with *Clergy*, both together making up that one Mystical body, whereof Christ is the head: so are we *members one of another*, that this discrimination of *Clergy* and *Laity*, like that (in our *English Diadem*) of the *white and red Rose*, causeth not *difference* but *Union*: I say, it doth but mind us of the *Unity of the Spirit*, speaking not only our *Peace*, but our *Happiness*; While, what diversity we have, like that of the *corner*

(1) Ephes 4.4. 1 Cor. 12.13.

stones.

ſtones in the Temple, is therefore ſuch, that it may the more *ſtrengthen* the ſpiritual *Building* of God.

Wherefore we (of the Clergy) beſeech you (of the *Laity*) that there be no *ſtrife between you and us, for we are brethren.* Our Lord and Maſter is not *aſhamed to call you brethren*, much leſs we his ſervants; yea, we *your ſervants for his ſake.* We repute you not *Ethnick* or *Heathen*, but *The Laity, the people of God*; Examples we would be, *Strangers* we would not be unto *Believers.* And ye, brethren, as *without holineſs*, ye *cannot ſee God*; ſo without *Peace*, ye cannot *cheriſh Holineſs*: a body ſo *fitly joyned together* as this (1) body of Chriſt is, then beſt *edifieth it ſelf*, when it moſt encreaſeth in *love.* When in ſincerity we pray, that *God* would *ſave you his people*; and ye petition, That *God* would bleſs us (2) His inheritance. When ye pray for us, That we may be *indued with Righteouſneſs*; and we for you, That ye may be *ſpiritually joyful*; this is mutually a pledge to us all, that God would give unto us *clean hearts*, and will not *with-hold his ſpirit from us.*

(1) Eph. 4. 16. Col. 2. 19.

(2) κλῆρος.

Beloved, It is our joy, that while we are a choſen *Miniſtery*, ye are a choſen *Generation*; Our joy, that while we are a *royal Prieſt-hood*, ye are a *peculiar people.* On the other ſide, unto ſo many of you as acknowledge a *God* of (1) *Order*, unto ſo many of you as ſeek (2) *Decency*, and (3) *Stedfaſtneſs*, the received diſtinction of Clergy and Lay-men will become

(1) 1 Cor. 14. 33. (2) 40. (3) Col. 2. 5.

not a *Rock* of *Offence*, but a (4) *Monument of Antiquity*: Which Monument is such a *foundation* of Order and of Peace, that I hope, we shall (5) *lay this foundation* with *Saphires*. If the word *Clergy*, or the word *Laity* have, through the *Corruption abroad*, been made offences, blessed be God, such is our *Reformation* at home, that we shall *lay* these *stones* (formerly offences) *in* (6) *fair colours*, whiles the discrimination it self, like the *stone* (7) *Ezel sheweth us the way*, viz. The *Good old Way of Truth and of Peace*.

(4) 1 Cor. 11. 16. Jer. 18. 15. compared with Jer. 6. 16.
(5) Isa. 54. 11.
(6) Ibid.
(7) 1 Sa. 20. 19

Men, Fathers and Brethren, as it is (1) your blessing, that *your eyes* may *see* (us) *your Teachers*, as it is your blessing (2) that ye have a *double honour* for us; so is it our burden, our (3) humiliation, that we are *the Clergy*. Our *true*, our *spiritual* happinesse consisteth in being such as every one of you ought to be, *viz.* sound believers, and zealous Followers of *Christ Jesus* our *Lord*. Consider *the persons spoken unto in my Text*, that they were *chosen* Disciples, *called* to be *Apostles* and *Ministers*, we have already understood; but withal, we may observe, that *they* had more troubles then the *other* Disciples had. We may further note, that although a chief part of their troubles arose from their *office* and *Ministery*, yet a chief part of their Relief and Comfort arose unto them, not from their being peculiar *Apostles*, *Disciples* and *Ministers* of Christ, but from their being such as you (we trust) are, *viz.* followers of God in *Christ*

(1) Isa. 30. 20.
(2) Phil. 4. 17. 2 Cor. 9. 8.
(3) 2. 16. Luke 9. 62. 1 Cor. 9. 16, 17.

Christ Jesus our Lord. When our blessed Saviour comforteth them, *Let not your heart be troubled*, he doth not add, *Ye have the credit of being chosen Ministers*, ye have *the honour of being great Apostles*, but *ye believe in God*; He doth not bid them, *remember their preheminencies*, but, *believe in me*; neither doth he tell them, *In the Ministry of the Gospel is no small honour*, but, *In my Fathers house are many Mansions*. Now, Faith in God, Faith in Christ, the Mansions in heaven, are not *peculiar* unto *Gospel-Ministers*, as *Ministers*, (4) but *common* to *Gospel-Professors*, as *Believers*.

(4) This one name *Christian* bindeth us altogether, leadeth us all hand in hand toward Heaven. *G. H.* Serm. on *Numb.* 17. 18.

Having therefore so fully considered the *persons* here spoken unto, as they were *called* unto the *Ministery* of the *Gospel*; I shall, in the next place, review them under that Notion which much more concerneth their Everlasting peace. I shall consider them as *called* unto the *Faith of the Gospel*. And this ye may justly expect from my hands: For, we were only in the *Context* when we found *the persons* here spoken unto chosen Ministers; we find them *professed Believers* in the Text it self. So many of you as *believe in God*, so many of you as *believe in Christ*, *let not your heart be troubled*; *In my Fathers house are many Mansions*, as well for you *his* Elect, as for *his Apostles* themselves.

Partly

PArtly becauſe our Saviour had with ſo much eaſe conveighed himſelf from the *Jews*, (1) whenſoever the *Jews* moſt malitiouſly attempted to kill him: and partly becauſe, when at laſt our Saviour did (not (2) *eſcape*, but) *ſuffer* death, the *Traitors* heart was ſo manifeſtly (3) overcome with ſorrow, ſome (4) [pitifully] conjecture, that had it once entered into his thoughts, that *Jeſus* might not have delivered himſelf as well (5) at this, as at former (6) times, *Judas* would not for any (7) moneys have *betraied his Maſter*: Thus ſome fancy; But,

2. Univerſal, unto the Profeſſors of the Goſpel.
(1) Joh. 5.16. 7.30. 8.20. 11.8. 10.31, 39. 19.11.
(2) Mat. 26. 53, 54.
(3) 27.3. 5.
(4) *Fanſeu.* Concord. Evan. cap. 140.
(5) Joh. 18.6, 12.
[6] 10.31, 39.
[7] Mat. 26.15

Firſt, (ſince *Iſcariots hand was in*) (1) what moneys he *loſt in the Spiknard*, he was (2) reſolved he would *gain by his Treaſon*. Secondly, What good affection a [3] *Thief* had for an *honeſt* Maſter, I know not. Thirdly, The *Traitor* could not [4] be ignorant, that the ſame Jews which bought his Maſter, would with wicked hands *crucifie* him. Fourthly, as his *covetous* heart could not brook to ſee any coſt go beſide his bag; ſo neither could his *Hypocritical heart* brook it, that he was (5) layed ſo open before his Fellow-Diſciples. Fifthly, Of this I am ſure, the (6) *Scriptures* concerning him, could not but *be fulfilled*. Sixthly, This ye will all

[1] John 12.6.
[2] Mat. 26. V. 8. compared with v. 14.
[3] John 12.6.
[4] Mat. 16, 21.

[5] John 6.70. 13. 26. Mat. 26.23, 24, 25.
[6] Pſal. 41. 9. —— 109. 4, 5, 16.

all ſay, (7) *If any man love not the Lord Jeſus, let him be accurſed.* *Judas* he loved not the *Lord Jeſus*, he was [8] his *adverſary without a cauſe*; He (9) *rewarded him evil for good*; he *lifted up his heels againſt* his [10] Head, he was *a* very [11] *Devil* unto him: Therefore *Judas* was not *ignorant*, but *malicious*; not *upright*, but a *Thief*; not *ſincere*, but a *Hypocrite*; not a *Convert*, but a *Caitiffe*; he loved not the Lord *Jeſus*, and was therefore *a* [12] *ſon of Perdition.*

[7] 1 Cor. 16. 22.
[8] Joh. 15. 25
[9] Pſal. 41. 9. 109. 5.
[10] Joh. 13. 18.
[11] 6. 70.
[12] 17. 12.

Now, in as much as *Judas* is found to be *a ſon of perdition*, he is utterly excluded from the comforts of this *Text*: When Chriſt ſaith, *Let not your heart be troubled*, he ſpeaketh not to *Judas* who (1) left him, but unto the Diſciples who abode with him: Here is therefore *matter to be applied* unto *all of you*, and unto *none of you*. Firſt, Unto *none of you*, viz. *Unto none of you in my Text*; unto you that are *none of Chriſts*. Next, *Unto all* of you, *viz.* Unto *all of you in my Text*; unto all of you who are *true Diſciples* of Chriſt, unto all of you Diſciples who faithfully continue ſincere *Followers of Chriſt.*

[1] 13. 30.

To proceede then: *The perſon here ſpeaking in my Text*, is one who is a *Teacher ſent from God*; one who *rightly divideth the Word of Truth*; one who *diſtributeth unto each his due portion*; one who *ſeparateth between the goats and the ſheep*; between *the chaff and the wheat*; between the *vile and the precious*; as he will not *break the bruiſed Reed*, will not *quench the ſmoaking flax*, ſo neither will

1. To Unbelievers: whom it

he *ſpeak peace* unto the wicked. Mention a *Hypocrite*, and he *ſhall have* [1] *weeping, and wailing, and gnaſhing of teeth*. Find out *a Generation of Vipers*, and they *ſhall* [2] *fill up the meaſure of their Fathers guilt*. In my Text here *Your* is *excluſivè*; ye who abide conſtant *Followers*, *let not your heart* be troubled: But as for *Judas* who [3] is departed from me, well were it [4] for him, had he never been born; let him do [5] *what he liſteth*, let him go [6] *where he will*, let his heart *be* [7] *troubled*; let his heart be *troubled*, *till he* [8] *burſt* again.

(1) Mat. 24. 51
(2) 23. 32.
(3) Joh. 13. 30.
(4) Mat. 26. 24.
(5) Joh. 13. 27.
(6) 30.
(7) Mat. 27 3.
(8) 5.
On which ſee *Hammond*, and on Act. 1. 18.

Thus the ſame *Goſpel* which *publiſheth glad Tidings* unto you, who continue Chriſts unfeigned Diſciples, the ſame *writeth bitter things* againſt you that forſake your own Mercy. Methinketh the Genius of this preſent *Text* is much like unto that *good Angel* ſpecified [1] by *S. Matthew*; ſuch as *ſeek for Ieſus*, them it [2] *gratifieth*, them it *filleth with* holy [3] *fear*, them it *filleth* with *great* [4] *joy*. But as for the *enemies of Chriſt*, them it [5] *ſhaketh*; of them it *maketh* [6] ſo many *dead men*: at the [7] *door* of their heart, it findeth a *great* [8] *ſtone*; a great ſtone [9] *ſealed*, a great ſealed ſtone [10] *watched* and warded.

(1) Mat. 28. 2.
(2) 5.
(3) (4) 8.
(5) 4.
(6) 4.
(7) 27. 60.
(8) 60.
(9) 66.
(10) Ibid.

First: *This Scripture ſhaketh Unbelievers from their vain Deluſions, Subterfuges* and *Shifts*. Thou who *Judas*-like, gaddeſt ſo much about to change thy way from bad to worſe, if worſe may be; Methinketh I know thy thoughts which come into thy mind, every one of them; but ſhall

1. Shaketh:
1. From their Shifts,

(1) *a man make gods unto himself*, and they are no gods: or wilt thou (2) *hew unto thy self a stone* for a corner, or a stone for a foundation, out of a burnt, a *destroying, a Babylonish* mountain? Now that thou art, within thine own view, numbred among the enemies of Christ, thou wouldest (but they are but vain thoughts) thou wouldest, as one (3) *desperately wicked*, sear thy conscience with a hot Iron; thou wouldest *give thy self over unto thine own hearts lust*; one (nay, peradventure, each) of these three evils thou wilt flee unto (who shall be sorry for thee?) thou wilt *with the Adder, stop thine ear* against God; or, (if thou give him the hearing) thou wilt, *with the serpent, open thy mouth* against God; or, (if thou bite in thy lips) thou wilt, *with Lucifer, exalt thy heart* against God.

(1) Jer. 16. 20.
(2) 51. 26, 25, 24.
(3) 17. 9.

Lest they should *tingle at the hearing* of all those evils which menace thine unregenerate estate, thou foolishly *stoppest thine ears like the Adder*, (a vermine) already, *like thy self*, sentenced (1) to the dust, and laden with curses: I say, lest thou shouldest see thine own loathsomness, *thou turnest away thine eyes*; thou dost (2) *wink, and fight against God*; *wicked thou hast been*; and to drown the clamour of thy conscience, *wicked wilt thou be*, even forcing *thy self* upon (3) thine unwarrantable practices, as the horse, turning his course, rusheth into battle: but *shalt thou* (4) *escape by thine iniquity?* No no, (rash soul) this is nothing

1. Subterfuge shaken.

(1) Gen. 3. 14.

(2) *Andabatarum more.* Job. 15. 12. Mat. 13. 15.
(3) Jer. 8. 6.

(4) Psal. 56. 7.

else, but to *leap* from the checks of a frying conscience *into the flames* of everlasting burnings, as the guilty soul of *Judas* did: forlorn wretch, *Who* (5) *hath hardened his heart against God, and hath prospered? Thereafter as a man feareth, so is* (6) *Gods displeasure*; a heart that (7) *trembleth, moveth pity*, and the *heart of* (8) *flesh* may (9) receive a healing *wound*; but where the heart continueth *stony*, there Christ, that (10) *mountanous stone*, falleth with his full weight, he (11) grindeth such a heart to mere pouder: if thou set *briers* and *thorns* in (12) against him, he will be unto thee *a consuming fire*. I hope thou wilt take watning by *Judas*; he (13) neglected many a fair hint which Christ gave him: Oh, imitate not the stupidity of him, the deafness of him, whose (14) end thou darest not think of; do not (15) provoke the Lord to anger, as he did. If a servant, if a slave spake unto thee, thou wouldest vouchsafe an ear even unto him; and darest thou (16) *stop thine ear*, darest thou (17) *turn thy back* when the God of heaven calleth? Be not another *Judas*; give ear and hearken unto Christs words, (18) for the mouth of this Lord hath (19) spoken.

(5) Job 9.4.
(6) Psal.90.11
(7) Isa.66.5.
(8) Ezek. 11.19
(9) Psal.51.17
(10) Dan.2.34.
(11) Mat. 21. 44.
(12) Isa. 27.4.
(13) Mat.26. 24. John 6. 70. 13.21, 27.
(14) Prov.28. 9.
(15) 1 Cor.10. 22.
(16) Jer.5.22.
(17) 32.33.
(18) Mat. 4.17
(19) Prov. 1. 24, &c.

2. Subterfuge shaken.

2. A meer (1) heathen could pronounce it equal and just, *That, who so is willingly led into sin, should be against his will drawn unto punishment*: and *Truth* (2) revealeth, *That, every sin is a vengeance unto it self*; while one and the same word therefore signifieth the *evil of punishment*, because

(1) *Marcus Aurelius.*
(2) 2 King.7.9.

becau'e it (3) ſignifieth the *evil of ſin*; and fitly; for as the diſunion of the (4) ſoul from the body, is the death of the body; ſo the diſunion of good from the ſoul, is the (5) death of the ſoul; wherefore impoſſible it is, that a reaſonable Creatnre ſhould (6) *chuſe ſin*, and refuſe *death*: yet thou, who (7) continueſt a *very natural*, fain thou wouldeſt lay the blame of thy unbelief, not upon thine own unregenerate heart, but upon the permiſſion of the holy God, even of that God who not only (8) *leaveth thee unto thy free choice*, but doth alſo *by way of* (9) *prevention* (10) *inſtruct*, nay, (11) *faithfully command thee for thy good.* Thou, ſuch is thine ignorance, ſtandeſt upon terms! Who may ſay unto a King, what doſt thou? yea no ſervant is allowed to (12) *gainſay* his Maſter; yet haſt thou the face to (13) *reply againſt thy Lord the King*, thy King and thy God! whereas, it is thy (14) *wiſdom* not to conteſt, but to obey; thou, inſtead of fulfilling his good pleaſure, murmureſt and diſputeſt: why (ſayſt thou) *why* (15) *doth he yet complain?* Unadviſed wretch! for ſhame, leave the great God (16) unto the *counſel of his own will*: However, know (Caitiffe) thou canſt not ask, Who hath reſiſted his Will? for thou haſt, *Rom.* 3. 23. The Will of God was, (17) that thou ſhouldeſt not deſtroy thy ſelf by trying concluſions with the forbidden fruit; but, *even* (18) *unto this day*, taſte of it thou wilt: *God*, for his part, (19) *deſireth not thy death*, but thou (wo, wo unto

(3) Gen. 4. 7. 19. 15. 2 Sam. 12. 13. Iſa. 6. 7. השאה
(4) James 2 26
(5) Gen. 2. 17.
(6) Pro 8. 36. 14. 14. Gen. 20. 3. Deut. 30 15. Numb. 32. 13.
(7) Joh. 8. 24 1 Cor. 2. 14.
(8) Joſh. 24. 15
(9) Prov. 8. 1. &c.
(10) Jeh. 15. 5.
(11) Neh 9. 13 Pſal. 119. 86. Hoſ. 8. 12. Act. 17. 30. 1 Tim. 2. 4.
(12) Tit. 2. 9.
(13) Rom. 9. 20.
(14) Deut. 4. 6.
(15) Rom. 9. 19.
(16) Deut. 29. 29.
(17) Gen. 2. 17.
(18) *Gens humana ruit per vetitum nſus.* Rom 7. 9. Pſalm 58. 3. Deut. 29. 4.
(19) Ezek. 33. 11.

unto thee, ſaith the Lord God) thou haſt (20) *choſen* death rather then life! He (earneſty endeavouring thy preſervation) vehemently calleth out, *Why* (21) *wilt thou die?* for thy part, anſwer (22) thou him, if thou canſt; *Judas* was indeed a ſon of perdition, but his (23) *perdition was from himſelf.*

(20) Iſa: 63: 3, 4

(21) Ezek: 18: 31

(22) Rom: 13: 9

(23) Hoſ: 13: 9

3. Now that the worm gnawing thine evil conſcience, hath *ſmitten this gourd* alſo, guilt ſeemeth to turn bank-rupt, and ſo whiſpereth unto thee, as if thy ſinfulneſs were now ſo beyond all pardon, that it were now to no purpoſe to ſerve the Lord: Well, I will not extenuate thy guilt; *for what* (1) *is the hope of the Hypocrite?* and what is *thy ſtrength that thou* (2) *ſhouldeſt hope?* yet, ſay not thy ſins *are more then God can pardon*; but (ſpeak truth) ſay, *thy ſins are more then thou wilt part with.* When Iſrael (3) exclamed, *There is no hope*, God drew aſide his Vizard, and called unto him, *With-hold thy foot from being unſhod, and thy throat from thirſt*: juſt ſo, thou, if thou unmask thy ſeeming deſpair, mayſt find that thou art now, more then ever, exalting thy heart againſt the great God; *having wearied thy ſelf in the greatneſs of thy ways*, thou would. eſt now *lye down in thy ſhame*: I therefore beſeech thee (who ſo ever thou art that lyeſt under this Temptation) ſee what an *idle ſhift* this of thine is: It is meerly a device to convert *guilt* into *ſloath*; to add *drunkenneſs* unto *thirſt*; to *deſpiſe* the long-ſuffering and goodneſs of *a*

(1) Job 27: 8
(2) 6: 11 9: 2, 3

(3) Jer: 2: 25

patient

§ Subterfuge ſhaken.

patient God; to treasure up wrath against the day of wrath! to *blow the coals of Juniper*, and to heap those coals upon thy (4) *wounded head!* He *that is wicked, let him*, (5) if he dareth, *be wicked still*, saith God; it should seem thou darest! but, ere ever thou leap into the *bottomless pit*, look a *little*; for, if *Judas* could not undergo the *scrutiny* of his own conscience, how canst thou (6) *stand in judgement?* if he were *such a Coward* that he could not find in his heart *to break off sin by righteousness*, how canst thou away *with unquenchable flames?* I tell thee, that (7) servant had never been *so wicked*, had he not been *so loathful*: Whether is easier, to pluck out thy right eye, to cut off *thy right hand*, and to exercise a godly *sorrow for the present*, or to endure *weeping, and wailing, and gnashing of teeth for ever?* in one word, had *Judas* had the *grace* to have industriously followed S. *Peters* example in *Repentance*, he had *not died in his sins*, he had never been a *Traitor unto himself*, nor unto *his Lord*, the blessed Redemer of lost mankind.

(4) Psal: 68: 21
(5) Rev: 22: 11
(6) Psal: 1. 5
(7) Mat: 25: 26

2. *This Scripture shaketh unbelievers for being so guilty.* Ye that are *none of you* in my *Text*, ye who have *hitherto* despised grace, ye who have professed your selves to have been Christians, who have *thought your selves* to have been Disciples, but have *refused* (unto this very day!) *to follow Christ*; the whole *Genius* of this *Text* doth *shake* you inside out; it *shaketh* you over and over.

2 For being so guilty.

1. Not-

1 In troubling their heart.

(1) Isa: 3: 11
(2) 57: 20

(3) 1 Kin: 18: 18
(4) Josh: 7: 25

(5) Pro: 15: 27

(6) Gen: 4: 7
1 Sam: 25: 31

(7) Luk: 10: 42
Phil: 2: 12.

2 In not believing God.

(1) Tit: 1: 2
(2) Deut: 32: 20
(3) Pro, 1: 29: Mic: 6: 9
(4) Psal: 119: 66
Isa: 56: 4: 65: 12
(5) 1 Cor: 7: 1

3 In not believing in Christ.

1. Notwithstanding so many perplexities were hard at hand, might not these Disciples *hearts be troubled*? Then, *woe* (1) *to the wicked*, it shall be ill with him: the wicked are like a (2) *troubled sea*, choaked with their own mud: So long as *Ahab* forsook Gods Commandments, not *Elijah*, (3) but he *troubled Israel*: When *Achan* stole the wedge of gold, it was (4) his own *fault that he was troubled*; he himself (5) *troubled his own soul*: nor can there be found an excuse for thee, Oh thou vain man, who sufferest the *death* of sin to be ever *gnawing upon thee*; thy *heart of unbelief* plucketh upon it self *the worst of troubles*; that of (6) sin and guilt. While thou dost trouble thy self with every thing, except with (7) what thou shouldest, thou dost take a course *to bear thine iniquities*.

2. This Scripture may make thee exceedingly *shake* and *tremble*, for being so unworthy in thy dealing with the *Majesty of God*: thou canst lean to *thine own understanding*, but not unto *Gods wisdom*; thou canst give credit nnto the *father of lyes*, yet refusest to believe *thy God which cannot* (1) *lye*; thou hast (2) *no faith* for the *God of Truth*; he *made* thee; he *preserveth* thee, he *provideth* in a plentiful manner for thee; he alone *maintaineth* thee, yet thou wilt not *dread* his (3) Threats, thou wilt not *believe* (4) his command, thou wilt not (5) *trust* to his promises.

3. The Instruction in my Text reproveth thee as

as for not *believing in God*, ſo for *not believing in Chriſt*: This is *the work of God*, *That ye* (1) *believe in him whom God hath ſent*; but thou art for no ſuch work; thou valueſt not his *blood* and *wounds*; he ſuffered death upon *the Croſs* purpoſely for thee: thou wilt not be at the pains *to look* (2) *up to him*: *Hear him*, ſaith (3) God; *Hear him not*, ſaiſt thou: It is (4) decreed, *That his words ſhall not paſs away*; for thy ſhare, for *ought that thou careſt*, they may all fall to the ground: He is (5) neither *way*, nor *truth*, nor *life to thee*; He is to thee (6) neither *Wiſdom*, nor *Righteouſneſs*, nor *Sanctification*.

[1] Joh 6: 29

[2] Iſa: 45:22 Zech: 12. 10
[3] Mat: 17:5
[4] 24: 35

[5] John 14: 6
[6] 1 Cor: 1:30

4. The *good Angel* in my Text ſtrippeth thee quite naked, leaveth *thee without ſhelter*, juſtly ſuffereth thee to *ſhake* again, for not ſo much as once minding the houſe built without hands: Needs muſt the (1) Farmer *go to ſee* the piece of *ground* which he had *bought*: The *Inheritance* which is given unto thee, thou haſt no *Contemplation for*! When one upbraided (2) *Anaxagoras* for ſtudying Philoſophy ſo much, that he neglected his Country, *Anaxagoras* (pointing his finger up toward heaven) replied, Nay the chief *thing* which I regard, is my *Country*; thou, who too much *mindeſt earthly things*, that finger pointeth to thee; he *thought* himſelf (3) born to behold *the Moon*, *the Sun*, and *the Heavens*; but thou (fooliſh Wretch) art for no ſuch Philoſophy; thou art (4) *encompaſſed about* with the heavens,

4 In not heeding the Manſions.

[1] Luk: 14:18

[2] *Diog. Laer. de vita Phil'oſ.* lib. 2.

[3] *Ibid.* Pſalm 8. 3

[4] Jer: 2: 12

vens, yet keepeſt at a *diſtance from them*! Ungrateful and heedleſs Wreth! *the God of thy Being* hath been at the expence of building for thy pleaſure Princely Palaces, *heavenly Manſions*, but thou art more for a naſtie *Dungeon.*

5 In all four neglects together.

5. Bind theſe ſeveral twigs into one Rod; ye that are *none of them in my Text*, where is your underſtanding? How is it, that ye can forſake theſe *Manſions*; yea, and *God*, and *Jeſus Chriſt* alſo, for (1) mere *vanity and vexation of ſpirit*? Is this reaſonable, to exchange (2) *Peace* for *trouble*, *true* (3) riches for that (4) *which is not*? To *doat* upon *earth*, (5) and forget *heaven*? Ah, how unthankful is that ſoul which would part with the *Manſions of heaven* to purchaſe *utter darkneſs*? Again, where are your brains, (6) while ye truſt *the world* more then *God* who made it? while ye exchange an *All-ſufficient God* for a Creature *which cannot profit*? Once more, is this common ſenſe to reject a *mighty* (7) *Redeemer*, and to entertain that (8) *roaring Lion*, which at this very inſtant gapeth to devour you? ye truſt the devil more then ye truſt Jeſus Chriſt *who died for you.*

[1] Eccle: 1. 14
[2] Gal: 6: 16
[3] Luk: 16: 11
[4] Prov: 23: 5
[5] Col: 3: 1
[6] Iſa: 51: 13 57: 11. 54: 16, 17 Deut: 32. 18 Jer: 5: 22: 2: 8
(7) Iſa: 63: 10 1. 2.
[8] 1 Pet: 5. 8:

Thou, who *forſakeſt thine own mercy*, review my Text: Doth *Chriſt*, doth *Jeſus Chriſt* uſe ſuch bowels of affections? ſuch affectionate reaſonings? ſuch impulſive inſinuations? and all little enough to remove *trouble* from his *moſt beloved* Diſciples heart? Tremble thou, then, at theſe two Queſtions.

1. Queſt.

1 Queſt. If troubles were ready to ſwallow up theſe choſen diſciples of Chriſt, *can thy*(1) *heart* (thinkeſt thou?) *eſcape* untouched? If the (2) *righteous* be ſcarcely preſerved, can the *ungodly* be ſafe? *There is no peace unto the*(3) *wicked*, ſaith my God.

2. Queſt. *What wilt thou do in the evil day*, when troubles ſhall lye (1) heavy upon thee? When the *unbelief* and negligence of thy heart hath, (2) at length, *found thee out*? When ſin, guilt, death, (3) judgement, hell, and the Devil of hell *look thee* in thy *pale face*? when amid the horrour of thy ruefull eſtate thou haſt *no God* to help thee, *no Jeſus* to ſave thee, *no manſions* to hide thee? If at theſe two queſtions thy heart (4) *trembleth not*, thou art no *Felix*.

2. This Scripture evidently proveth that every unbeleever is a dead man.

Thou who didſt never yet heartily follow Chriſt Jeſus, if the two laſt queſtions ſhake thee not, thou art *none of Chriſts*; if thou art none of Chriſts, thou haſt *a heart of unbelief*; if thou haſt a heart of unbelief, thou art then (1) *a dead man*; dead (2) *while thou liveſt*: dead (3) *in thy ſins*; which cannot (4) want for wages; dead in (5) *treſpaſſes*, which ever ſheath a ſword of juſtice (6) in the treſpaſſers bowells; *twice* (7) *dead*, in (8) ſoul and in ſpirit, temporally, and everlaſtingly, in a natural unbelief, and in a judicial hardneſſe too (for ought that thou knoweſt) if thou (9) goe on as thou haſt begun.

1 Queſt.
(1) Jer. 12.7. 25.29. 49.12.
(2) 1 Pet 4.18.
(3) Eſa. 57.21.

2 Queſt.
(1) Job. 14.17. 21.6. 13.26.
(2) Num. 32. 23.
(3) Pſ. 55.5. 49.14.
(4) Eſa. 66.2, Act. 24.25.
2. Maketh a dead man.

(1) Luk. 9.60. John 11.25.
(2) 1 Tim. 5.6.
(3) Col. 2.13.
(4) Rom. 6.23.
(5) Eph. 2.1.
(6) Job. 19 29.
(7) Jude 12.
(8) 1 Theſſ. 5. 23.
(9) Eſa. 66.4. Hoſ. 4.17. Mat. 13.15. 25.29. Ro. 9.8. Rev. 22.11.

3. Findeth a stone rolled upon his heart.

3. As this Scripture findeth thee a *dead man*, so it findeth *a stone rolled upon thy heart*; I say, rolled upon thy heart; for, when God first created man, his fountain of natural life was (1) free, and open unto all saving graces, unto all acceptable duties wherewith he abounded: but, now that he is *dead*, and full of *dead workes*, it is a signe that he hath a (2) *stonie heart*, a heart like that (3) of the Leviathans, *as past feeling as the nether milstone*, a heart hard as (4) the adamant. Look how senslesse a dead body is unto things *natural*; [hitherto] just so (5) senslesse hast thou been unto things *spiritual*; thy heart (6) *seeth* God in his works no more then doth any *Grave-stone*; thy heart (7) *heareth* God in his Word no more then do the *stones* under thy feet; thy heart *tasteth* (8) God, *savoureth* God in his providences no more then doth any *stone*; thy heart *feeleth* the burden of (9) *unpardoned* sin no more then doth any *stone*; this thou makest thine own (10) heart, thine own *Tomb-stone*; thou doest *bury* thy self alive; and art therefore (woorse then naturally) spiritually dead, *stone-dead:* this is a lamentation, and it shall be for a lamentation; thou hast not only *cut off thy life in a dungeon*, but, [being in this *uncleen* dungeon, in this *pit of destruction*,] (11) thou hast cast, thou hast plucked *a stone upon thy self*.

(1) Eccles. 7. 29
(2) Ezek. 11. 19
(3) Job. 41. 24
(4) Zech. 7. 12
(5) 1 Cor. 2. 14
(6) Mat. 13. 13 Jer. 2. 31.
(7) 6. 10 Joh. 8. 43 Esay. 42. 18. Zech. 7. 12
(8) Psal. 34. 8 104. 34 119. 10 Matt. 16. 3 Luk. 12. 56 Rom. 2. 4. Rev. 2. 21
(9) Eph. 4. 19 Job. 15. 16
(10) Joh. 3. 18 1 Tim. 5. 6.
(11) Lam. 3. 53

4. Findeth this stone sealed at the corners.

4. This Scripture findeth this unweildy *stone* not only not rolled away from thy dead heart, but there fixed; thou hast *set to thy seal* that

thou

thou wouldeſt have it ſo; the ſeveral corners of thy corrupt heart are all of them *ſealed* by thine own miſ-doings.

1. Thou haſt *ſet to thy ſeal* unto thine own natural *inſufficiencie*: thou art ſo ſoaked, ſo dead-drunk in thy ſinfulneſſe, that, thou art not able to *ariſe, and walk* uprightly, if (1) thou wouldeſt: even theſe Diſciples in my Text which abode ſtill with Jeſus, could not of themſelves lay aſide the *troubles of their heart*; Chriſt (ye ſee) was fain to help them; again, of themſelves they had never *believed in God*; this was (2) given unto them from above: in like manner, without (3) help from Chriſt they could not *believe in Chriſt*. As for the way unto Gods *heavenly manſions*, they could not know that neither, untill (4) Chriſt Jeſus would firſt reveal it unto them.

1. Corner.

(1) Rom. 7. 18

(2) Jam. 1. 17 Phil. 1. 29
(3) John. 15. 5

(4) 14. 8

2. As thou canſt not ſtirr if thou *wouldeſt*, ſo (the more is thy guilt) thou *wouldeſt not* ſtirr *if thou couldeſt*: thou canſt *not* [1] *think of it*; thou wilt *not* [2] *hear* with that ear; thy [3] carnal mind *holdeth* an *enmitie* againſt God, thou wilt *never be willing if* [4] *God work not* a will in thee: Whats draw neer unto the *pure* God? unto the *ſincere* Chriſt? inhabite that houſe wherein the *holy Father*, the *holy Jeſus*, the *holy Spirit* dwell? no minde, *no maw* to that (thou!) as for thee, thy delight is in *looſneſs*, and in [5] *prophaneneſs*; as for God, his delight is in *puritie*, and in *holineſs*; ſmall luſt haſt thou to *acquaint thy ſelf* with this God, or with this

2. Corner.

[1] 2 Cor. 3, 5
[2] 1 Cor. 2. 14
[3] Rom. 8. 7
[4] Phil. 2. 13

[5] 2 Cor. 6. 15, 16

Christ in my Text: thou hast lived hitherto a [6] *stranger unto* all *holinesse*, and naturally (to this very hour) thou *alienatest* thy self from the *most Holy*; thou knowest neither *holy Father*, nor *holy Son*, nor *holy Ghost*, that thou shouldest *desire them*; let them divide their mansions among themselves for any thing that thou carest: thats a second *corner sealed*.

[6] Eph. 4.18 Pro. 17.16

3. Corner.

3. A third *seal* fixing this *stone* upon thy *dead heart*, is this; namely, Hadst thou from within thy self a *sufficiency*, hadst thou fromwithin thy self a *good will* too; nevertheless, the evil which thou hast drawen upon thy self, createth thine own hinderance: *thou hast contracted guilt*, and this *guilt* hath [1] made it *natural* to thee *to be a child of* [2] *wrath*: a *stone* [3] is heavy and sinketh downward, and just such is thy *conscious heart*; guilt findeth thee within a [4] *pit of destruction*, within a *deep pit* of *self-destruction*, and there it keepeth thee: *God is* [5] *greater then thy heart, and knoweth all things*; mean while, thine own conscience condemneth thee over and over, and (loe!) the *guilt* of thine own conscience *keepeth thee aloof from Gods presence*: thou art rightly *Adams brat*; if God call thee, *thou* [6] *hidest thy self*. Thy heart reproveth thee for *not believing* the [7] faithfull *God*; thy heart reproveth thee for *not receiving* the Lords *Christ*; thy heart reproveth thee for *not preferring* the *mansions* of Heaven before the torments of Hell; and knowing so ill by thy self, thou playest *least in sight*; thou hast forfeited

[1] Psal. 58.3
[2] Eph. 2.3
[3] Pro. 27.3
[4] Hos. 13.9
[5] 1 John 3.20
[6] Gen. 3.8, 10
[7] Deut. 7.9

feited thine own peace, by *troubling thine own ſoul*, yet ſeekeſt not for peace in Chriſt! Yea, thou haſt ſo diſ-countenanced the *Miniſterie of reconciliation*, ſo deſpiſed the *Spirit*, ſo neglected thy *Redeemer*, and ſo defaced the Fathers *image*, that though (ſuch is their goodneſſe) the Trinitie of Perſons would ſhew thee compaſſion, thou haſt not confidence to look them in the face. Thou haſt repeated contumelies, and obſtinacies againſt Heaven, and mayeſt juſtly wonder that thou art not already in Hell. True *heavenly manſions* there are, but, thou fancieſt them too neer the Lodgings of a *provoked* Governour: (couldeſt thou hope for mercie,) alas, thy title (8) ſeemeth loſt, thorough want of timely claim; grant thy claim to continue valid, thou canſt not knock at heaven-gates for pure ſhame; they indeed are open, but thy tardie heart bluſheth to look toward them: this the third: ſee, now, the tri-angle in thy heart oppoſeth it ſelf againſt the Trinitie in thy God: I mean, *there is never a corner in thy ſtonie heart, whereon thou haſt not ſealed thine own doom*, in deſpight of God, and of his free grace!

(8) *Non eſt cenſendus hæres qui non feſtinat ad hæreditatem.*

5. Findeth this ſealed ſtone watched.

5. Hadſt thou a *power*, hadſt thou a *will*, hadſt thou a *face* too to overtake God in Chriſt at the *heavenly manſions*; there yet remaineth one hinderance, which rendereth this ſtone of unbelief more unlikely to be rolled away from thy heart, then did all the three former circumſtances together. Several of the inhabi-

tants

tants could not (1) remove that ſtone which lay upon the mouth of the Well at *Haran*; yet *Jacob* (then ſtrong in affections) could by himſelf (2) alone roll it away: *Vehement love may doe much*; nevertheleſſe, I muſt aſſure the unbeliever, that were his Zeal (although ſo it is not, but) were his Zeal as fervent towards Gods heavenly Manſions as ever *Jacobs* was toward *Labans* houſe, yet ſtill his condition is farr ſhort of *Jacobs*; when *Jacob* heaved at that weight, he found no oppoſers; but the Unbeliever, when he once ſtriveth to remove the *ſtone* from off his heart, he ſhall meet with as many Oppugners as (3) *Iſaac* and his ſervants found.

(1) Geneſ. 29 3.

(2) 10.

(3) Gen. 26.

Thou who art *dead* and buried *in treſpaſſes, and ſin*, as verily as thou cheriſheſt a *heart of unbelief*, ſo verily upon every ſealed corner of that ſtonie heart of thine there is ſet a ſtrict, a *conſtant watch*: look, how often thou attempteſt to *undeceive* thine heart, to ſhake off thine *unbelief*, and to walk in newneſſe of living; ſo often (though thou ſeeſt them no more then *Eliſhaes* ſervant (1) ſaw his friends) ſo often thou *meeteſt enemies*, more then one, or two. That thou didſt (2) raſhly caſt thy ſelf into that (3) *pit which thine adverſaries digged for thee*, was (4) thine own fooliſhneſſe; that, being fallen into this *open ſepulchre* thou, like the (5) *loſt waters* under the earth, or like the *carkaſſes in their graves*, art *hid with a ſtone*, is from thy ſelf too; that, being

(1) 2 King. 6. 16, 17

(2) Gen. 3. 7

(3) 5

(4) Eccle. 7. 29

(5) Job. 38. 30

(6) *ſhut*

(6) *ſhut up under unbelief*, thou haſt *affixed* thine *aſſent*, is alſo thine own wilfulneſſe; but, now that all theſe evils are thus by thy ſelf brought upon thy ſelf, the *World*, the *Fleſh*, the *Devil*, they (7) ſet a ſtrict *watch*, and keep a ſtrong guard upon *thy ſtone-dead heart*.

(6) Rom. 9. 32

(7) Mat. 27. 66

Men, Fathers, and Brethren, ye have a little ſeen what a wretch he is, who is *none of you* in my Text: by continuing in ſin *he would* (1) *conceal that ever Jeſus Chriſt* (2) *aroſe from the dead*: and, by adhering unto vanitie, he *would divulge that* (3) *Chriſt is* (4) *ſtollen* from him; but, by this ſhift, what good plotteth he for himſelf? Alas (whether he will or no) he is *ſhaken*, he becommeth a *dead man*; *a ſtone* of unbelief lieth *upon the* (5) *door* of his heart, and that *ſtone* is (6) ſetled, fixed, and *ſealed* with *inſufficiencie*, *averſneſſe*, *deſpaire*; he wanteth a *power*, he wanteth a *will*, and ſaith within himſelf, *There is no hope*.

(1) Mat. 28. 12
(2) Col. 2. 12

(3) Mat. 28 13
(4) Tit. 1. 16
Phil. 3. 18

(5) Mark 15 46

(6) Mat. 27. 66

We read of *ſtones of* (1) *darkneſſe*, of *ſtones of* (2) *fire*, and of (3) *ſtones of emptineſſe*: and we find them all three in the *heart of unbelief*. Wretch! the world circumventeth thee, the world permitteth thee not to mind that *one* (4) *only thing* which is *neceſſary*; the world hurleth *ſtones of emptineſs* at thy head; the fleſh, that (5) *warreth againſt thy ſoul*, that ſlingeth *ſtones of fire* againſt thee; the *Devil* he tooleth thee with delaies, he lulleth thee

(1) Job. 28. 3.
(2) Ezek. 28 14
(3) Eſa. 34. 11

(4) Luke 10. 42

(5) 1 Pet. 2. 11

to

to ſleep on *ſtones of darkneſs*; thou walkeſt in thy ſleep; thou *walkeſt in* (6) *darkneſſe* and *knoweſt not whither thou goeſt*: (Poor creature) thy heart is never free from the worſt of troubles; and thoſe troubles (alas) are but forerunners of *wrath to come*, in as much as *thou* (7) *haſt refuſed correction*! Thou haſt no God to *truſt in*, a God to (8) *puniſh thee* thou haſt; thou haſt no Jeſus *to flee unto*; a Judge to (9) *avenge himſelf* upon thee, thou haſt; the manſions above are (10) *ſhut againſt thee*, but the gates of hell (11) *groan for* thee; thou haſt like (12) *Shebnah* digged thine own grave, even deſtruction, eternal deſtruction to thy ſelf; thy ſoul is among Lions, on whoſe Den a (13) *ſtone is rolled and ſealed*; thou haſt of thine own accord *gone* (14) *down to the ſtones of the pit*, as a carcaſe *trodden under foot by Satan*: Haſt thou not (15) procured this unto thy ſelf, in that, *Judas* (16) like, thou haſt forſaken the Lord thy God? Know (17) what thou haſt done; for *thine own* (18) *wickedneſſes ſhall correct* thee: this is thy lot, the portion of thy meaſures (19) from the Lord, becauſe thou haſt unthankfully forgotten him, and haſt, like another *Judas*, truſted in falſhood.

(6) Joh. 12. 35

(7) Jer. 5. 3
(8) Lev. 26. 14 &c.
(9) Eſa. 1. 24

(10) Matt. 25 10
(11) Pſal. 9. 17 Eſa. 5. 14.
(12) 22. 16

(13) Dan. 6. 17
(14) Eſa. 14. 19

(15) Jer. 2. 17.
(16) John 13 30
(17) Jer. 2. 23.
(18) 19

(19) 13. 25

2. Gratifieth
1. With holy fear.

Peradventure the Lord hath, now at length, given thee a heart to dread him, and ſmite thee; Peradventure, thy *ſlumbering conſcience* is (thorough mercie) a little awakened; hath, at length, a little feeling; *dreameth*, now at laſt,

laſt, what an evil thou cheriſheſt by maintaining enmities againſt the great God; for, (1) *he will repay fury to his adverſaries, and recompence to his enemies?* Poſſibly, thou beginneſt to perceive what a deſperate preſumption it hath been, to make it thy ſport to crucifie (2) Chriſt; for, *had* (3) *Zimri peace who ſlew his Maſter?* Poſſibly, a fore-ſight of judgement to come hath affected thy ſoul with preſent horrour; for, *the* (4) *Devils* themſelves *beleeve and tremble*; Which if thou, according to thy wonted impenitencie, canſt not doe, be confounded and aſtoniſhed at the ſenſe of thy (5) crying guilt. Except thou *repent, and believe,* loe vengeance is at hand, lieth ready in ſtore, (6) and will, in an hour which thou art not aware of, ſwallow thee up for ever and ever! Alas, thou haſt fooliſhly and childiſhly (7) like one ſtupid, or *Starke* madd, with all contempt and heedleſneſſe, in the moſt unthankfull manner that malice it ſelf can ſuggeſt, from thy youth up, deſpiſed thy (8) Lords pleaſure, and thine own peace! No marvell then, if *wrath* already *ſmoaketh againſt thee,* alas (9) it already breaketh out; and, as it flaſheth firſt into thy (10) conſcience, ſcorching that; ſo it will, hereafter, flaſh upon thy ſoul, (11) affrighting that from thy body; and will, in the end, ſeize again upon thine unclean body, (12) forcing that *lump of ſin* to accompany thy loſt ſoul, as well in ſuffering torments, as in contracting guilt.

(1) Eſa. 59:18

(2) Heb. 6: 6:
(3) 2 Kings 9. 31.

(4) James 2. 19.

(5) Eſa. 1. 2: Jude 15.

(6) Mat. 3: 10: Eſa. 65. 6.

(7) Jer. 4. 22 5. 21, 25

(8) 2 Sam. 12. 9 Num. 15. 31 1 Sam. 2. 30.
(9) Deut. 29. 19, 20.
(10) Rom. 2. 15. 1 John 3. 20.
(11) Gen. 2. 17 Rom. 6. 23 Ezek. 18. 4.
(12) John 5. 29

Now, if the Lord hath a mind to destroy thee, (13) he will go on to hide from thee these sore evils: but, possibly, the *power of the Word* hath wrought upon thee: possibly, thou art *afraid of Gods judgements*: I trust, the Lord hath caused thee to *tremble at his threats*: I hope thy *heart smiteth* thee; I hope thou *seekest for Jesus*; If so, then (but not until then) *be of good cheer, The Master calleth thee.*

(13) Esa. 63. 17 2 Chron. 25. 20 Mat. 13. 14, 15. Deut. 29. 4.

I beseech thee therefore, (whosoever thou art) ponder thy life past; the hours, dayes, weeks, moneths, years which thou hast spent, not in *service* to, but in *rebellion* against a God patient indeed, but just, and (1) jealous: Consider again, and again, that thou canst not be at the same time in a *state of unbelief*, and in the *state of salvation* too; (it will cost more then so, to work out thy salvation:) wouldest thou know in this thy day the *things which belong unto thy peace*, thou wouldest (what pains soever it shall cost thee) watch and pray, and strive, and strive to *make thy calling and election sure.* Hell flames are about thine ears, wilt thou lye still and be burnt in thy bed? Art thou so foolish a Coward, that thou wilt wink while the Devil stabbeth thee? Is it more tolerable to endure *torments in hell*, then to exercise *repentance upon earth?* Are unquenchable *flames* more to be desired, then the *Mansions* in heaven? Is it safer to continue a *Judas*, then to approve thy self a sincere convert, and a sound beleever? Wilt thou still refuse eternal

(1) Nahum 1. 2.

nal life, rather then accept of it upon Gods terms? I deal plainly with thee: unleſs thou canſt truly ſay, *I* (1) *am not I*: except thou canſt ſay, *I my ſelf was* (2) *ſuch another* Judas *as is here ſecluded from theſe Diſciples here ſpoken unto in this Text*; except thou canſt ſay, *ſuch* (3) a one *was I*, but I am *waſhed*, but I am *ſanctified*, but I am *juſtified*; Until thou canſt ſay, *I was* (4) *a child of diſobedience*, *I was dead in Treſpaſſes and ſin*, *but am now quickned*, *am now a* (5) *new Creature*; except thou canſt ſay, (6) *I thank God through Jeſus Chriſt our Lord*, this *ſtone* of unbelief *preſſeth* thee for a *mute*; if thou perſiſt in this ſtubborneſs, thy hard heart may well be called *ſtony*, for it ſhall be nothing (7) worth, unleſs to make a fearful (8) *monument* of inexcuſable guilt, and of ineffable Juſtice! There is a (9) *Plague* in thy heart, wilt thou not be *made whole*? when (10) ſhall it once be? *Jer.* 13. 27.

(1) Ἐγὼ οὐκ εἰμὶ ἐγώ. *Mileſius Thales.*
(2) Joh. 3.7. Tit. 3.3.
(3) 1 Cor. 6.11.
(4) Epheſ. 2.1. 2.3.
(5) 2 Cor. 5. 17. Gal. 6. 15.
(6) Rom. 7.25.
(7) Pro. 10.20.
(8) Gen. 19.26
(9) 1 Kin. 8.38.
(10) *Si non modo, quando?*

Thou, of whom I travail in birth until Chriſt be formed in thee, the Prophet, raiſed up (1) like (2) unto *Moſes*, hath ſet before thee, this day, *Life*, *and Death*; *viz. Life*, that thou mayeſt eſcape death; *Death*, that thou mayeſt ſeek life: I have heard of one in a *Swoon*, who was miſtaken for dead, layed out for dead, wrapped in a Winding ſheet, coffined, and buried too for dead; the ſame perſon awaking out of his Trance, and finding himſelf coffined, by *ſtruggling for life*, bruiſed his

2. With Joy.
(1) Deu. 18.15.
(2) 30.15.

A familiar, but ſad ſtory related, & applyed.

body to death: Shall I apply this? He, when people thought him quite dead, was alive; thou (O unbeliever) haſt a *name that thou liveſt*, bnt art dead; He, when he found his body buried, bruiſed it to death; couldſt thou complain that thou art dead, there were hopes of thy life; true, *thy body of ſin* hath indeed been (hitherto) merely a *black Coffin* for thy departed ſoul; the worſer *Grave-ſtone* of the two remaineth fixed on thy *heart of unbelief* as immoveably, as ever the *duſt of death* lay upon that interred friend; nevertheleſs, the *good Angel in my Text* can, (3) *roll away this ſtone*: He, who (4) called *Lazarus* forth of his grave, *can ſpeak* to thee; the *dead* (5) *have heard* his voice, and thou *mayeſt*; the Author of this Goſpel hath (6) *aboliſhed death, and brought immortality and Life to light*: wherefore he ſaith, *Awake* (7) *thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee life*; Set thy ſoul in order, for thou mayeſt live, and not dye.

(3) Mat. 28.2.
(4) Joh. 11.44.
(5) 5. 25.
(6) 2 Tim. 1.10.
(7) Eph. 5.14.

Object. (1) Rom. 9. 22. Anſwer. (1) Eph. 1.4.

Object. *I am fitted for deſtruction, and therefore* (1) *for ought that I know, am a* veſſel of wrath.

Anſw. Though thou art *fitted* for deſtruction, thou art for ought that thou knoweſt (1) *choſen in Chriſt.*

Object. (1) 2 Cor. 13. 5 Anſwer. (1) Phil. 2, 12. (2) 2 Pet. 3.9.

Object. *I have in me all the ſigns of a* (1) *Reprobate.*

Anſw. Thou haſt the more need to (1) *work out thy ſalvation*; for God (2) would

not

not have thee periſh, he would have thee (3) ſaved.

Object. *The* (1) *Wages of ſin is death.*

Anſw. But the (1) gift of God is eternall life.

Object. *I have* [1] *crucified* to my ſelf *him who is that life.*

Anſw. So did they who (1) were *pricked at the heart.*

Object. *But I am* [1] *by nature a child of wrath.*

Anſw. So were thoſe [1] *Epheſians* which were *ſaved.*

Object. *But I am to this day* [1] *dead in* treſpaſſes *and* ſin.

Anſw. So were they [1] whom the *perſon* ſpeaking in my *Text* quickned.

Oject. *But I have not repented, though I have had* [1] ſpace to repent.

Anſw. Gods *long-ſuffering* which thou haſt all this while abuſed, may now at length *lead thee* [1] thereunto.

Object. *It ſhould have cauſed me to repent, but I have delayed* [1] *even to this very laſt hour of my life.*

Anſw. So did the *Thief* which is [1] now with Chriſt in *Paradiſe.*

Object. *But I have in effect choſen* [1] *death.*

Anſw. Why [1] *wilt thou die?*

Object. *Since I believe not, I am* [1] condemned already.

Anſw. The ſentence thus pronounced is not as

(3) 1 Tim. 2. 4.

Object. (1) Rom. 6. 23.
Anſwer. (1) Rom. 6. 23.
Object. (1) Heb. 6. 6.
Anſwer. (1) Act. 2. 37.
Object. [1] Epheſ. 2. 3.
Anſwer. [1] 8.
Object. [1] 1. 1.
Anſwer. [1] Ibid.
Object. [1] Rev. 2. 21.
Anſwer. [1] Rom. 2. 4.
Object. [1] Prov. 1. 27, 28.
Anſwer. [1] Luk. 23. 43
Object. [1] Iſa. 66. 4.
Anſwer. [1] Ezek. 18. 31.
Object. [1] Joh. 3. 36.
Anſwer.

as yet *executed*: as yet (I ſay) *breath is in thy Noſtrils*, though but in thy noſtrils: (how ſoon it may be, the *God of* [1] *thy life* foreknoweth; but) hitherto, thy weak-ſpun, thy ſlender *thread* of frail *life* is not *utterly cut off*; this life how frail ſoever, while it laſteth, with-holdeth [2] the revenging ſword of eternal Juſtice from dropping upon thy head. I confeſs, if ever we will be born again, it muſt be before we *enter a ſecond time into* [3] *our mothers womb*; I acknowledge, that ſhouldſt thou depart *this* world before thou art prepared for the next; ſhould thy body die, before thy *Soul* liveth unto God, ſhouldſt thou be *found* in thy *grave*, and not *found in Chriſt Jeſus*, (I tremble to mention it) thou wert then *damned for ever*: but ſuch, ſuch is the *forbearance* of thy patient God, that [4] while he continueth *life* unto thee, he continueth unto thee a *poſſibility of eſcaping*.

[1] Pſal. 42. 8. 31. 15. Job. 7. 1.

[2] Heb. 9. 27. Eccleſ. 11. 3. John 8. 21. *Ex hoc momento æternitas.*

[3] Gen. 3. 19.

[4] Pſal. 95. 7.

Object. [1] Heb. 2. 3.

Object. *How ſhall I* [1] eſcape, if I deſpiſe ſo great ſalvation?

Anſwer. [1] Hoſ. 14. 4.

Anſw. Salvation, *great* ſalvation, ſo *great* ſalvation is freely [1] offered, that (I truſt) thou canſt no longer deſpiſe it, if thou wouldeſt.

Object. [1] 2 Cor. 2. 16

Object. *To me any offers of ſalvation are but the ſavour of death unto death.*

Anſwer. [1] 2 Cor 2. 16

Anſw. To thee they may be the (1) *ſavour of life unto life.*

Object. [1] John 3. 19.

Object. *But I have* (1) *loved darkneſs.*

Anſwer.

Anſw. The perſon ſpeaking in my Text, calleth

calleth thee out of that *darkneſs into his* (1) *marvellous light.*

Object. *But I, as a deaf man, hear him not.*

Anſw. He (1) maketh the *deaf to hear*, and he *openeth the blind eye.*

Object. *But I am, at the beſt, of a weak* (1) *capacity.* Job 33.16.

Anſw. His Word giveth Wiſdom to the (1) *ſimple.*

Object. *It is the* (1) *knowledge of the holy that is underſtanding.*

Anſw. Then (1) ſhalt thou thus know, *if thou follow on to know the Lord.*

Object. *I am ſo far from following after God, that I run further from him.*

Anſw. If (1) thou wilt enquire, enquire; return, come.

Object. *An Offender ſo notorious as I am?*

Anſw. The *perſon ſpeaking in my Text* was (1) delivered *for our Offences.* Jude 15.

Object. *Ah, but I am a moſt* (1) *ungodly wretch.*

Anſw. Chriſt is one that (1) *juſtifieth the ungodly.*

Object. *Never doth he ſuch a ſinner as I am.*

Anſw. Yes, the very [1] *chief* of ſinners.

Object. *When they* [1] *unfeignedly repent.*

Anſw. He would therefore have thee [1] come to *Repentance.*

Object. *That is more then* (1) *I can do.*

Anſw. It is not more then Chriſt can (1) *give.*

Object. *But I, though I am vile*, (1) *am inſenſible of my vileneſs.* *Anſw.*

[1] 1 Pet. 2 9.
Object.
Anſwer.
[1] Mat. 11.5. Iſa. 29. 18. 35.5.
Object.
[1] Prov 1.32.
Anſwer.
[1] Pſal. 119. 130.
Object.
[1] Prov. 9.10.
Anſwer.
[1] Hoſ 6. 3.
Object.
[1] Iſa. 21. 12.
Object.
Anſwer.
[1] Rom. 4. 25.
Object.
[1] 1 Pet. 4. 18.
Anſwer.
[1] Rom. 4. 5.
Object.
Anſwer.
[1] 1 Tim. 1. 15
Object.
[1] Ezek. 18. 31.
Anſwer.
[1] 2 Pet. 3. 9.
Object.
[1] Jer. 10. 23.
Anſwer.
[1] Act. 5. 31.
Object.
[1] Ezek. 16. 63.

Answer. [1] Rev. 3. 18.

Object. [1] 2 Tim. 2. 26

Answer. Isa. 61. 1.

Object. [1] Rom. 8. 21.

Answer. [1] Joh. 1. 12.

Object. [1] 2 Cor. 3. 17

Answer. [1] Luk. 11. 13 [2] Isa. 44 3.

Object. [1] Act. 5. 32.

Answer. [1] Rom. 8. 9. 2 Cor. 3. 5.

Object.

Answer. [1] Mat. 7. 7. [2] Isa. 40. 27. 64 5. 50. 10. Psal. 27. 14. 37. 34. (3) Isa. 30. 18. 49. 23. (4) John 3. 8. Prov. 13. 12. (5) Psal. 130. 7. 9. 10.

Answ. Thou art so much the *fitter* for the manifestation of [1] Christs *free grace.*

Object. *But I am* [1] *led captive at Satans pleasure.*

Answ. The *person here speaking in my Text*, proclaimeth *liberty* [1] unto such *Captives.*

Object. *Liberty unto Gods* [1] Sons, *not unto Gods enemies.*

Answ. If thou [1] receive Christ, thou hast *power* to be no longer *an enemy*, but a *Son.*

Object. *I can neither receive Christ, nor that power, nor that* [1] *liberty without the spirit.*

Answ. Nor will God [1] with-hold his [2] *spirit*, if thou thirst for it.

Object. I *must first sincerely* [1] *obey God, before I can effectually expect Gods spirit.*

Answ. Nay, first thou must partake of his [1] Spirit, before thou canst obey him *acceptably.*

Object. *By what means can so wretched an Unbeliever as I am, ever come to partake of that* spirit *which I have so much grieved?*

Answ. By ordering thy self according to Gods *revealed* [1] Will; Ask, seek, knock; in asking, seeking and knocking, *rest* not upon thy *performance*, (make not means, Mediators) but upon *Gods* [2] *goodness*; *Wait*, I say, [3] *upon the Lord*; His wind bloweth *when and where* [4] it listeth. There is in thee *no sufficiency*, *no propensity*, *no will*; but there is in God [5] *plenteous Redemption*; if he

he [6] *will* work, who *can* [7] hinder him? Look not for any thing *from within* [8] *thy ſelf*, but *from him to whom God* [9] (upon all occaſions) *ſendeth thee.* The ſame God which giveth thee more means of knowledge then have (10) thoſe brutiſh *Indians* who worſhip black and white *Devils*; the ſame God whogiveth unto thee more means of grace then thoſe [11] *Turks* have which worſhip *Mahomet*; the ſame God which, (12) *Pſal. 66. 9.* *ſpareth* unto thee *the breath of life*, while *Judas*, *Julian*, nay, while ſome born ſince thou wert born, are grievouſly *tormented in Hell*; the ſelf ſame God would have thee [13] *eſcape* the everlaſting torments *due unto thee*, and to thy *heart of unbelief*: Thy *Rebellion* [14] hath been *inexcuſable*, and thou lieſt wholly at the power of that King *againſt whom thou haſt rebelled*: yet, lo, he offereth [15] a *Free Pardon*; yea, he offereth *terms* of *Peace* every way for thine advantage: thou (16) art at *enmity* with him, but, he hath *Love*, *free* (17) love, *everlaſting loves* for thee; though (18) *Hell* be thy *portion*, fain would God entitle thee (19) to an *inheritance in heaven.* When thou haſt done all that ever thou canſt be able to do, thou wilt be at the beſt but *an* (20) *unprofitable* creature (I wiſs;) yet (loe) God longeth to (21) *honour thee* with his ſervice; as (22) corrupt as thine *affections* are, God (23) *wooeth* thee for them; as *wicked* as thy *heart is*, *God*

(6) Iſa. 43. 13.
(7) Mic. 7. 18.
(8) Job. 14. 4. Jer. 10. 23. John 15. 5. Rom. 9. 16.
(9) Mat. 17. 5.
(10) Pſal. 22. 28 Jouah 4. 11. Mark 8. 1, 2.
(11) Iſa. 41 2. 55. 5. Jer. 4. 2. 10. 7. Zech. 2. 11. 8. 22.
(12) Iſa. 38. 19 Eccle. 8. 13. Dan. 4. 17.
(13) Ezek. 33. 11
(14) Iſa. 1. 2, 4, 24. Nahum. 2. 2, 6.
(15) Ezek. 18. 32. Iſa. 55. 7.
(16) Rom. 8. 7.
(17) Hoſ. 14. 4. 2. 19.
(18) Pſal. 9 17 11. 6.
(19) 1 Pet. 1. 4.
(20) Luk. 17. 10. compared with Mat. 25. 30.
(21) Deut. 4. 6, 7. 28. 58. 10. 21. Pſal. 34. 2. Jer. 17. 14.
(22) 3. 1. Ezek. 6. 9.
(23) Hoſ. 2. 14. Jer. 3. 14. Iſa. 54. 5.

(24) Gen.6.5. compared with Jer.4.14. and Prov.23.26.
(25) Prov.1.23
(26) Pſal.14.4.
(27) Jer. 24.7.
(28) Ezek.36.26.
(29) Deut.29.4
(30) Pro. 20.12.
(31) Phil.1.29.
(32) Rom. 3.18. Job 6.14.
(33) Jer.32.40. Pſal. 51. 6, 10.
(34) Act.17.30.
(35) Rom.5.20. 7.13.
(36) Luk.7.47. Iſa. 30. 18. Pſal.130. 4.
(37) 51. 13. 25. 11. Dan. 9. 9.
(38) Mar.9.24
(39) Heb.5.2.
(40) Jer.31.33
(41) Zec. 12.9
(42) Ezek.21.24.
(43) Zech.3.4. Iſa. 64. 9.
(44) Jer. 30.13.

(24) *calleth for it*; if thou wilt not believe him, ſearch the Scriptures; in them he offereth thee ~~his~~ (25) *own Spirit*, in them he offereth unto thee his *his own Son*; Oh, he taketh a glory, *Luke* 19.10. in ſaving *ſo loſt a ſinner* as thou art: Thou (witneſs thy life paſt) thou haſt had *no* (26) *knowledge of God*, let it be Gods glory that he can *cauſe thee to* (27) *know* him; thou haſt a *ſtony* heart of thine own, let it be the glory of thy God, that he can (28) give thee *a heart of fleſh*. The Lord hath (29) *not given thee a heart to perceive, nor eyes to ſee, nor ears to hear* unto this day, let it now be his praiſe that he hath given thee *a* (30) *hearing ear, a ſeeing eye*, and a *believing* (31) *heart too*: Thou haſt had no (32) *fear of God* before thine eyes, let God have the honour of (33) *putting his fear in thy inward parts*; Happily, God hath hitherto *winked* (34) at thy careleſneſs, on purpoſe; that the (35) *tranſcendency* of thy guilt may *exalt* (36) his *free*, his *unſearchable* mercies: the (37) Lord forgive thy ſins, *for they are great*; the Lord help (38) *thine unbelief*, for thy heart is not ſtedfaſt; the Lord have compaſſion upon thee, for (39) *thou art ignorant*. The holy God *can* write his Law *even in* (40) *thy heart*; he *can* pour upon *thee a* (41) *Spirit* of *Prayer*, and of *ſupplication*. In all *thy doings* (42) *thy ſins appear*, but, the *perſon ſpeaking in my Text*, can take away thoſe (43) *filthy rags from thine incurable wounds*; thou haſt no (44) *healing*

Medicines,

Medicines, but the *Physitian* in my *Text*, is the *God of thy health*; he (45) *can heal thee, and all thy back-slidings*; he *can cause thee to draw near*, and to (46) approach, and to come *with* (47) *boldness* unto the Throne of His grace. Sinner, thou *hast* (48) *sold thy self* to work wickedness; but, be no longer the (49) *servant of a Devil*, for Christ (50) *hath bought thee* (and that not with corruptible gold, but) with his *own blood*, his *precious blood*, his precious, his *most precious blood*! *Greater love hath no man* (51) *then this*, viz. *that he lay down his life for his friend*; but Christ *commendeth his love* toward thee, in that thou being (52) an *Enemy*, a *polluted*, an *inconsiderable*, a *contemptible* enemy; and He being a *righteous*, a *holy person*, (a person, therefore a man, (53) because a God) *died*, died the *shameful* death of the Cross, and *despised the shame*, because he died for thee.

(45) 17.
(46) 21.
(47) Heb. 4. 16
(48) 2 Kin. 17. 17.
(49) Rom. 6. 16.
(50) 1 Cor. 6. 20.
(51) John. 15. 13.
(52) Rom. 5. 8
(53) Heb. 2. 14

Who (1) *is he that condemneth*? It is the *person speaking in my Text*, that *died*: Thou, who hast been so careless of Christ hitherto, happily thou now turnest over a new leaf; happily, thou wilt now (2) *redeem thy time*, and amend one; the (3) *evil of thy doings* thou wilt put away from thee, if thy canst; thou wilt be *renewed*, (4) (as well as thou canst) *in the spirit of thy mind*; happily, thou art mortified, and grieved, and full (5) of bitterness for the (6) *wickenness of thy folly*; happily, thou resolvest to (7) *cleanse thy self from all filthiness*

[1] Rom. 8. 34
[2] Ephes. 5. 16
[3] Jer. 7. 3. 23. 22.
[4] Eph. 4. 23. Col. 3. 10.
[5] Zech. 12. 10
[6] Eccles. 7. 25
[7] 2 Cor. 7. 1.

of the fleſh, and of the Spirit, to *give* (8) *thy ſelf unto prayer*, to *exerciſe* (9) *thy ſelf unto godlineſſe*, and to (10) *ſtrive after perfection* all the days of thine appointed time; if ſo, this is a good change of mind; in this thy good reſolution go on & proſper: this notwithſtanding, (know) unleſs thou make the *perſon ſpeaking in my Text* thy Refuge, thy practiſe of Piety will never (11) quiet thy conſcience: the reaſon is, though a (12) *ſpirit of bondage may reſtrain thee from evil*, and may *preſſe* thee upon *duties*, yet it can (13) *never render thee acceptable* in the preſence of an offended God: alas, the beſt works that ever thou canſt perform, (14) ſhall never be able to ſatisfie the moſt *infinite Juſtice* of a *provoked God*; no not (15) for the *leaſt of the leaſt* of all thine *infirmities*. Be as *upright* as ever thou canſt, yet of all thoſe innumerable *debts* due from thee unto thy Lord, thou ſhalt never be able to *pay* (16) one mite, that is *ſterling*: if this alone be that Plea by which thou hopeſt to (17) anſwer the Law, never, never look the *ſevere* Judge in the face: aſſure thy ſelf, that the *juſt Judge of all the earth* will do right: *Judas* (19) repented himſelf of his evil, and yet *Judas* (20) *periſhed in his* tranſgreſſion, and ſo mayeſt thou, if thou hope to pacifie God by thine own righteouſneſs.

(8) 1 Theſ. 5. 17.
(9) 1 Tim. 4. 7.
(10) 2 Cor. 13. 9.
(11) Heb. 10. 22. Tit. 3. 5.
(12) Rom. 8. 15.
(13) Epheſ. 2. 9.
(14) Tit. 1. 15. Gal. 2. 16.
(15) Heb. 9. 22
(16) Mat. 5. 26
(17) Rom 3. 20. 24.
(18) Gen. 18. 25.
(19) Mat. 27. 4
(20) Act. 1. 25.

Dub. *How then ſhall my* Conſcience *obtain* peace with God?

This do, and live: Unfeignedly humble thy ſelf; confeſs thy Treſpaſſes, confeſs thy *debts*, (1) ſuffer thy Conſcience to accuſe thee, and to accuſe thee to the uttermoſt; from time to time, ſpare not to *aggravate thy guilt*, be (as well thou mayeſt) vile in thine own eyes; let thy *ſins be alwayes before thee*, that thy heart may always *condemn thee*; bear thine iniquities, (*viz.* the *guilt* of them, and the *ſhame* of them) the remaining days of thy miſ-ſpent life; mean while, have an eye [2] of faith unto that ſatisfactory blood which the Perſon ſpeaking in my *Text* ſhed upon the Croſs: believe it, (if thou canſt, for joy, believe it) with that blood which thou, *Judas*-like, haſt *trampled under foot*, with that blood of *Jeſus*, (and only [3] with that blood) is written thy *free* pardon, thine *abſolute* acquittance, thy *general* releaſe [4] from all *guilt*, *debts*, and *treſpaſſes* whatſoever by thee committed, or upon thee charged from the beginning of the world unto the great and laſt day, (*that terrible day of the Lord.*) Sinner, [5] be not faithleſs, but believe: Oh, that the God and Father of our *Lord Jeſus Chriſt* [6] would ſeal this Truth upon thine unbelieving heart! He that [7] ſpared not his own Son, but gave him up for thy ranſome, how ſhall he not with him alſo *freely* beſtow upon thee the gift of faith? Tell me, hath God ſo [8] loved thee, and canſt thou have hard thoughts of God? *This is life* [9] *eternal*, to know the on

Solut.

[1] Pſal. 51 *per totum.* Jer. 31. 19 Ezr. 9 Zech. 12. 10 Nehem 9 Jam. 4. 9 Dan 9 Ezek 16. 63 Pſal. 130. Phil. 2. 12 1 Pet. 1. 17 2 Pet. 3 11, 14

[2] Heb. 9. 14 10. 22 Rom 15. 13, 9 Ephe. 1. 7. Col. 1. 10

[3] Heb. 1. 3 Iſa. 53. 5 63. 3

[4] Tit. 2. 14 Rev. 5. 9

[5] John. 20. 27, 29

[6] Mat. 11. 27

[7] Rom. 8. 32

[8] John 3. 16 2 Cor. 5. 18

[9] 17. 3 *John*

only true *God*, and *Jesus Christ* whom he hath sent for us [10] men, and for our salvation! Is the [11] brazen serpent lifted up, and wilt thou not look toward it? Canst thou desire a more [12] sufficient discharge, then an *acquittance* written with the *blood of God?* Look unto the [13] *authour and finisher of thy faith*, this *man* [14] *shall be the peace.* The *person here speaking in my Text*, is [15] *mighty to save*, mighty to save [16] from *sin*, mighty to save from [17] *wrath to come:* he is able to save [18] *to the uttermost.* Ah, thou wert a cursed *wretch*, had not the innocent Jesus been made a [19] *curse for thee*, thy sins had been more then thou couldest ever have been *able to bear*, had [20] *not Christ been made sin for thee*; but now that Christ hath *taken our sins upon* [21] *himself*, now that his [22] *angry* father hath *seized on him*, as on thy *Surety*, He is (23) *faithful* and *just* to forgive thee thy sins: Well is it with thee, that Christ hath the (24) *keys of hell and of death*; for now that cursed *Jaylor* the Devil can have no claim to thee, since he is wholly at the command of thy friend the *Judge*; thou hast not, thou canst *not obey* one *jot*, or one tittle of the [25] *great things* of Gods Law, but, the *person speaking in this Text*, he hath kept the *whole Law* in thy stead; because he *never brake the Law*, thy transgressions *shall never be called in question*, unless on purpose that thou mayest be cleared at the *general* Assizes. And because thou hast not wit

to

(10) Hos. 6.7. Gal. 1.4.
(11) Joh. 3. 14.
(12) Ephes. 1.7 Acts 20. 28. 1 Tim. 1. 14.
(13) Heb. 12. 2.
(14) Mic. 5. 5.
(15) Isa. 63. 5.
(16) Mat. 1. 21
(17) 1 Thes. 1. 10.
(18) Heb. 7. 25
(19) Gal. 3. 13.
(20) 2 Cor. 5. 21.
(21) Isa. 53. 5. 63. 5.
[22] Mat. 27. 46.
[23] 1 Joh. 1. 9.
(24) Rev. 1. 18 1 Cor. 5. 5. 1 Tim. 1. 20.
[25] Hos. 8. 12. Gal. 2. 16. 3. 11. Act. 3. 19 Rom. 3. 20. 4. 15 25. 1 Cor. 1. 30. Phil. 3. 9 Titus 3. 5 Ephes. 5. 27 Col. 1. 28 Jude 24 Heb. 8. 12 Isa. 44. 22 43. 25

to ſpeak for thy ſelf, ſee the *perſon ſpeaking in my Text*, he [26] goeth in thy ſtead before *the great Tribunal*, he becometh thine *Advocate*, he putteth in thy Plea not [27] guilty, he *juſtifieth thee before men and Angels*, yea before the *holy Angels*, and the *terrible God*; and, of this reſt ſatisfied, never, never did any Cauſe fail that this *Advocate* undertook; he *rules* the *Court*, for he himſelf is both a [28] *party*, a [29] *witneſſe*, an [30] *Advocate*, and the [31] *Judge* too! Chriſtian, (for I am loth to term thee an *unbeliever*, now) dareſt thou [32] put thy *life into Jeſus Chriſts hands*? if ſo, I will warrant thee a [33] *remiſsion of all thy ſins* through his alone [34] mediation; thou ſhalt have thy *Clergy*, the *benefit of this Clergy man*, the Judge ſhall tender thee the [35] *book of life*, and the *perſon ſpeaking in my Text* ſhall be thine *Ordinary*; he ſhall teſtifie for thee that thou canſt therein *read* thy [36] new name; canſt thou chuſe but break forth, *I* [37] *thank my God through Jeſus Chriſt our Lord!*

And now (*if ſo be thou haſt heard the* [1] *perſon* ſpeaking in my Text, *and haſt been taught by him, as the truth is in Jeſus*; if thou [2] receiveſt the perſon ſpeaking in my Text as [3] *the way* unto that Father of Mercies who can abundantly pardon, as the *truth* of that God, who declareth himſelf ſatisfied, and as the *life* which is given thee for a prey; if thou ſeeſt thy ſoul a *brand* ſcarcely yet [4] *ſnatched*

[26] 1 Joh. 2. 1 Heb. 8. 6. 9. 15. 12. 24
[27] Iſa. 53. 11 Rom. 3. 24 1 Cor. 6. 11 2 Cor. 6. 2 Epheſ. 1. 6 Rev. 3. 5
[28] Heb. 2. 11, 14
[29] John 17. 25
[30] 1 Joh 2. 1
[31] Rom. 8. 34 2 Cor. 10. 18. (32) Heb. 4. 16 10. 22
[33] Luk. 24. 47.
[34] Heb. 10 14
[35] Rev. 3. 5
[36] Rev. 2. 17
[37] Rom. 7. 25
[1] Epheſ. 4. 21
[2] Col. 2. 6
[3] John 14. 6
[4] Zech. 3. 2

out

out from amidst *everlasting burnings*) I adjure thee by the living God, [as ever thou wilt not [5] *deceive thine own soul*, as ever thou wilt not (like another *Judas*) make [6] *hell* thy home,] be plodding, [7] be much in plodding upon thy former *heedlessness*, *ignorances*, and *provocations*: Let not business, let not company, [8] let not any affairs under the Sun interrupt thy *godly* [9] *sorrow*: Think what a *Judas* thou hast been; Take much time for thy privacies [10] and *re-examinations*; see the *exceeding* [11] *sinfulness* of thy *whole man*, and of thy *whole life* too; bring thy *thoughts* [12] into captivity; *hale* thy conscience to the *stake*; bring conscience and God *face to face*; I say, Get alone, and [13] *loath*, and *abhorre* thy self in the presence of *thy* God; let *confusion* [14] cover that *face* of thine; call thy sins by as bad [15] names as they deserve; search [16] every *dark* corner of thy [17] *deceitful* heart *with* Gods [18] *candle*; mourn [19] (as well thou mayest) for *undoing thy self*; and for *putting* the *only begotten* of thy Father *unto* the *expences* of so much pains, sufferings, and blood.

This done, [1] *fast and pray lest thou enter into temptations*: Let a *deep*, a *lasting* [2] sense of thy vileness ever and anon pluck thee upon thy knees; be often *humbling* [3] *thy self* in the sight of that God whom thou hast so *carelessly* [4] *bolted out of doors*; be often *mourning* at the *remembrances* of those *wounds* wherewith

(5) Jam. 1. 22
(6) Act. 1. 25
(7) Psal. 32. 5
(8) Psal. 132. 4, 5 compared with 2 Cor. 6. 16
(9) 7. 10, 11
(10) 13. 5
(11) Rom. 7. 13
(12) 2 Cor. 10. 5
(13) Pro. 13. 5 compared with Ezek. 6. 9.
(14) Jer. 31. 19 22. 22
(15) 3. 2
(16) Psal. 74. 20
(17) Jer. 17. 9
(18) Zeph. 1. 12 compared with Prov. 6. 23. and Psal. 119. 9, 105
[19] Zech. 12. 10

[1] Mat. 26. 41
[2] 1 Tim. 1. 15

[3] Jam. 4. 9, 10

[4] Rev. 3. 20

wherewith thou (5) haſt *peirced* the very heart of thy *trueſt friend*: grieve frequently (6) for thoſe *unkind repulſes* which thou haſt almoſt daily given unto the *meek and Dove*-like ſpirit, even then, when he attempted thy *ſanctification:* All this while, be not (7) *ignorant of Satans devices*, but counter-mine (8) his *ſtratagems*; expect his (9) *aſſaults*, and (10) *arm thyſelf* as againſt an (11) *enraged Devil*; for, a hundred to one, but, being (12) forced to ſurrender his *ſtrong hold*, he will *tear* thy *boſome*, *caſt thee down*, and miſchief thee all he can: One thing more, if thou wouldeſt *fight a* (13) *good fight*, have as little to do with (14) the world as thou canſt; alas, thou haſt buſineſs enough, and enough to ſet right all accompts between thy *Redeemer* and thy *ſoul*; and having laid (15) *a good foundation of repentance from dead works*, and of *faith towards God*, reſerve a jealous eye over thine *unexperienced heart*, leſt, at any time, that make the *preſent* (16) *peace* of thy conſcience, a ſnare, and *occaſion* unto *future ſecurity*: In a word, (17) *work out thy ſalvation with fear and trembling*: for (18) if thou ſin *wilfully* after thou haſt received the knowledge of the truth, thy *laſt errour* will be *worſe* then (19) thy *firſt*. *Be not weary* (20) *of well-doing*: God (21) is *able to keep thee from falling*; follow him, and follow (22) him *fully*; turn unto him *with* (23) *thy whole heart*: and the Lord *perſwade* thee ſo to do, as by

(5) Zech. 12. 10 compared with Phil. 3. 10
(6) Eph. 4. 30
(7) 2 Cor. 2. 11
(8) Eph. 6. 11
(9) 13
(10) Ibid.
(11) 1 Pet. 5. 8
(12) Mark. 9. 26
(13) 2 Tim. 4. 7
(14) 2. 4 Heb. 12. 1 1 Cor. 7. 23 Phil. 3. 13
(15) Heb. 6. 1
(16) Pſal 30. 6, 7. John 5. 14 Pſal. 85. 5
(17) Phil. 2. 12
(18) Heb. 10. 26
(19) Mat. 12. 45
(20) Gal. 6. 9
(21) Jude 24.
(22) Num. 14. 24
(23) Pſal. 119. 2 Jer. 24. 7

others, *ſo by theſe following* MOTIVES.

Motive 1.

MOTIVE. I. *The Duty incumbent*: Many would accept *of life*, did they fancy the (1) *terms*: the *ſtone* whereat they *ſtumble*, is, not God, *ſeverity*, but Gods (2) *Will*: they are jealous not of his *fierce wrath*, but of his *good* (3) *pleaſure*; they would ſeek his *pardon*, could they avoid his [4] *commands*: but, be not thou thus ignorant; Oh conſider, that although [5] *Judas* reject Chriſt ſtill, and ſtill expect damnation, yet ſtill this *neglect* of his doth no [6] whit exempt him from *homage*: *Diſpair* is no [7] acquittance from *duty*: whether we be good or evil, [8] *ſervants we are*: Will we, nill we, God is [9] *Lord over us*, and we (whether we [10] *ſave our ſelves* or *periſh*) are *bound* [11] *to obey him*. Walk among all the *ſpirits in* [12] *priſon*, thoſe ſouls in hell that are now ſuffering torments there, they will all enform thee, that, had they *obeyed more*, they had *ſuffered leſs*. Were it utterly impoſſible for *Judas* to eſcape condemnation, yet ſtill it is his *prudence to be as guiltleſs* as he may be: The reaſon is, God [13] *rewardeth every one according to his works*, whether his works be fruits *of faith unto holineſs*, or of *unbelief to unrighteouſneſs*. Were I a Reprobate, I would be beaten with as few ſtripes as I could: but the [14] Scripture offereth more grace.

(1) Luk. 1. 74, 75.
(2) 1 The. 4. 3.
(3) Pſal. 5. 4. Rom. 12. 1.
(4) Pſal. 119. 4
(5) Joh. 13. 30 Mat. 27. 4, 5.
(6) Deut. 28. 58
(7) Mat. 25. 27 Mal. 3. 13, 14
(8) Mat. 4. 10 Deut. 10. 12, 20
(9) Jer. 5. 22 Mal. 1. 6 Prov. 16. 4
(10) 1 Tim. 4. 16
(11) Jer. 10. 7.
(12) 1 Pet. 3. 19
(13) Mat. 16. 27
(14) 1 Theſ. 5. 9 2 Tim. 1. 7.

MOTIVE

MOTIVE II. *Mans perfection before his Fall*: When our late Rebellions grew monſtrous, and robbed us of the (1) *breath of our Noſtrils*, forcing the (2) *deſire of our eyes* to ſee many a ſad day, and to (3) *endure hardneſs* beyond the ſeas: as (4) *dark* as his afflictions were, his (5) *Diamond ſhined* in the *thickeſt cloud*, his *ſerene Majeſty* reſerved a *luſtre*; how low ſoever he was brought in worldly exigencies, yet ſtill he cheriſhed within his royal boſome *the ſoul of a King*: how deſerted ſo ever, he did, and would, *live like a Prince*. Imitate thou thy moſt exemplary Soveraign: Leave ſordid actions unto Swine and Vermine, for thereunto they were (6) created; mean while, conſider thou *thine extract*; be not *mean-ſpirited*, for thou art *high* (7) *born*. The *world* was created *to ſerve thee*, ſerve (8) not thou the *world*; neither become a *ſlave* unto thy *luſts*, for God (9) made thee a *maſter of thine affections*: during his innocency *Adam* knew no ſin; abhorre thou to be acquainted with it. God made thee for (10) *himſelf*, change not ſo great a *Maſter*: He made thee (11) *upright*, do not thou *grow crooked*: he made thee [12] *good*, be not thou *evil*: thou didſt reſemble the King thy Father once, renew in thee the *beauty* [13] *of his Image*; ſtrive after *Holineſs*, becauſe he [14] is *holy*; after *perfection*, becauſe he is *perfect*: affect to be like ſo *heavenly a Father*, wear his *Righteouſneſs*,

Motive 2.

(1) K. *Charles* the Second. Lam. 4. 20
(2) 1 Sam 9. 20
(3) 2 Tim. 2. 3
(4) Mic. 7. 8
(5) Iſa. 62. 3
(6) Gen. 3 14 2 Pet. 2. 24
(7) Judg 8. 18, 21
(8) Pſal. 8. 6.
(9) Gen. 1. 26
(10) Iſa. 43. 7
(11) Eccl. 7. 29 Deut. 32. 5
(12) Gen. 1. 31 27.
(13) 2 Cor. 3. 18.
[14] 1 Pet. 1 15 Mat. 5. 48.

(15) Eph. 5. 1 Phil. 2. 15

(16) 1 Cor. 15. 22

(17) Eccl. 12. 1

(18) Luk. 3. 38

ouſneſs, *tread* in his *ſteps*; *follow* him (15) as a dear child. How great ſoever thy fall is (16) in *Adam*, remember thou from whence thou art fallen: Let the world confeſs that *Alexander* is indeed the ſon of the *Macedonian Philip*: I ſay, in all thy Tranſactions, *remember* (17) *thy Creatour*; *Adam* (18) was the *Son of God.*

Motive 3

(1) Eſth. 4. 16

MOTIVE III. *Mans Fall in Adam*: *if thou periſh*, thou (1) canſt but *periſh*. In a ſmall Orchard of mine, the high winds (166½. *Feb.* 18th.) blew up a fruit-tree, tearing the very *roots from the ſtump*; although it was blown quite up, and was ſeparated wholly from the roots, with much ado, I planted it again: for why? it may (nay it * doth) again *take root downward, and bear fruit upward*; if not, it can be but (3) *caſt into the fire for fuel*: In like manner, be it, that (4) thy *bloſſom go up as duſt*, *and thy root as rottenneſs*; yet ſtill the *fire* can but *devour thee as ſtubble*, the *flame* can but *conſume thee as chaff*. I ſay, conclude it altogether impoſſible to eſcape *Everlaſting burnings*; it is but trying (though:) Even, then, when (5) ſentence of death hath beeen paſſed, irrevocably paſſed, I have, at our *Aſsizes*, ſeen a condemned Malefactor begging for his life. *Yet* (6) *forty days, and* Nineveh *ſhall be deſtroyed*; but (7) who can tell that? God may be better then his word. *Behold now* (8) *we have heard that the kings of Iſrael*

At the Parſonage in *Burton* on the *Hill*.

(2) Pſal. 148. 7, 8 Jer. 4. 22, 23

* Septemb. 1662.

Pſal. 148. 7, 9

(3) Ezek. 15. 3

(4) Iſa 5. 24

(5) Eccleſ. 8. 11

(6) Jonah 3. 4

(7) 5

(8) 1 Kin. 20. 31

Iſrael are merciful kings; peradventure, the now king of Iſrael may pardon a provoking enemy; O Lord, thine inexcuſable Offender ſaith, *I pray thee let me live. Why* (9) *ſit we here until we die?* if we ſit down content with that ſmall pittance of proviſion which *Adam* left, the Famine will conſume us; now, therefore, let us fall into the hands of the all-ſufficient God; if he ſave us alive, we ſhall live; *if he kill us, we can but die.*

(9) 2 Kin. 7. 3

MOTIVE IV. *Gods forbearance.* Ere we can bury our dead out of our ſight, ſuch is our affection, we rub, we rouze, we ſtir, we (1) chafe the breathleſs body, to wit, if by any means our friend may recover life before he go hence, and be no more ſeen: juſt thus dealeth thy merciful God with thy ſoul: thou (2) haſt *provoked him every day*, and every day he hath *waited* (3) *to be gracious*; his *ſentence* though (4) *pronounced*, is not *executed*: *between thee and death*, there is ſcarcely *one ſtep*; nevertheleſs God hath not *given thee over* to that *death*, (I mean that which enumerateth all the curſes due unto thy ſins, *death eternal*;) True, thy life is as (5) *ſhort* as *evil*; and although ſhort, *far ſpent*, yet quite ſpent it is not. Thoroughout the whole year the *Malva horaria* hath but one ſingle hour wherein to bloſſom; and from the beginning of ages, unto all eternity, thou haſt no more ſpace wherein to bring forth the *fruits*

Motive 4.

(1) *Conclamatum eſt.*

(2) Pſal. 7. 11

(3) Iſa. 30. 18. 65. 2

(4) Jer. 4. 12 Eccleſ. 8. 11

(5) Gen. 47. 9 1 Cor. 7. 29

of

of saving faith, then is the *short remainder* of (6) thine uncertain hour, the *fag end* of thy fleeting days: should this last *scantling* of thy *miſ-ſpent life* bring forth no bloſſom, confeſs I muſt, there would then remain no way for thine eſcape: then (indeed) thy ſad ſoul would be troubled, perpetually troubled, *everlaſtingly troubled*, troubled ſo long as *conſcience*, and *horror*, and *darkneſs*, and *brimſtone*, and *torments*, and *hell*, and *devils*, and an *avenging God* ſhall endure! The patient God he fore-knows all this: and, fore-knowing all theſe Judgements to come, ſuch is his goodneſs, he hath *inched* out thy (7) *waſted candle* unto this very minute; on purpoſe, that from this inſtant forward, thou mayeſt (8) *redeem thy time and thy ſelf*. I ſay, God giveth unto thee (9) *ſpace to repent*, though but a little ſpace. Before thou return again unto the womb of the earth, thou, *Zarah* like, doſt but juſt (10) *thruſt out thine hand*; yet, rather then this *breach ſhould be upon thee*, thy Mediator imparteth unto thee his *ſcarlet thread*: He (11) ſpareth unto thee *life natural*, that thou mayeſt receive life *ſupernatural*, even the life of *grace*, and of *glory*. *Redeem* (12) *the time, for thy days have been evil. While it is called to day, let the goodneſs of thy God lead thee now, at laſt, unto repentance.* Others make the continuance of their life, and health, an occaſion of delays, until their *delayes on earth* become *lamentation in hell*; but, what

[6] Pſal. 95. 7 6. 5 88. 11 Eccleſ. 11. 3 9. 10 John 11. 9 9. 4 1 Theſ. 5. 5

[7] Job 21. 17

[8] 2 Pet. 3. 9

[9] Rev. 2. 21

[10] James 4. 14 Gen. 38. 28, 29

[11] Rom. 2. 4,

[12] Epheſ. 5. 16

what [13] thy ſoul findeth to do, that do thou preſently: *One moment now*, is worth [14] a thouſand *ages in the grave*: Hell is full *of good* [15] *intentions*: while *fooliſh Virgins* go to fetch oyl, the Bride-grooms [16] *door is ſhut*: God will not be [17] found in *thy time*, but in his own; *preſent ſeaſons* [18] are *golden ſeaſons*; and *ſeldom* [19] *cometh a better*: God hath put into thy hands *an opportunity* to do good unto thy ſoul; improve this [20] Talent, and thy ſoul ſhall live. The eldeſt daughter of *unbelief* is [21] *ſloath*, and her *grand children* are *delayes*: on the other ſide, *Faith taketh up her bed, and walketh*; faith *uſeth* [22] *all diligence*, and *diligence* is the chief-eſt vertue which [23] *accompanieth ſalvation*; it ſeeth night [24] at *hand*, it [25] work-eth *ſo long as day-light laſteth*; it conſidereth there is *no labouring after we are* [26] *gone to bed*; it perceiveth no difference between *Time* and *Opportunity*: how [27] much time of *preſent life*, ſo much *opportunity* for *future ſalvation*: the *ſervant* which would be found [28] *faithful*, the *Steward* who would give up [29] a *true accompt*, the *debtour* that would honeſtly *pay* [30] *all* he oweth, interpreteth Gods *forbearance* [31] as a very *great kindneſs*. What would *Dives*, [32] what would *Judas* give for the benefit of one only of thoſe few hours which thy long-ſuffering God denieth unto them, but vouchſafeth unto thee? *Time* [33] *ſhall be no more*, is an alarm of which any one *that*

[13] Eccl. 9. 10
[14] Pſal. 83. 11.
[15] Luk. 13. 24. 1 Cor. 9. 24
[16] Mat. 25. 25. 10
[17] Iſa. 55. 6
[18] Gal. 6. 10
[19] Rom. 13. 11
[20] Mat 25. 27
[21] Ezek. 16. 49 Rom. 11. 8 Iſa. 56. 10 Prov. 6. 10 Mat. 25. 26 Heb. 6. 12 Amos 6. 3
[22] 2 Pet. 1. 5
[23] Heb. 6. 9
[24] John 9. 4
[25] Ibid.
[26] Eccleſ. 9. 10
[27] Rom. 13. 11
[28] Mat. 24. 45
[29] Luk. 16. 2
[30] Mat. 18. 26
[31] Rom. 2. 4
[32] Luk. 16. 28

[33] Rev. 10. 6

that hath ears to hear, cannot chuſe but take notice; it is a *dooms-day alarm:* Of all thoſe *talents* wherewith we ſons of *Adam* are entruſted, there it none of ſo *great moment*, (34) as is this *talent of time:* It is the *purſe*, without which (35) we can carry no money about us; every *duſt* of this (36) brittle *hour-glaſs* is precious; they are duſt, not of *ſand*, but of *gold*; of theſe, what *fooliſh we* let fall to the ground, God himſelf [37] picketh up: I ſhall then manifeſt that *I know the things which* [38] *belong unto my peace*, when I ſo compoſe, ſo deliver a Sermon, as *the laſt* (for ought that I know) that ever I ſhall [39] be ſuffered to preach; I, then, make a ſanctified uſe of *divine patience*, when I *read*, *hear*, *meditate*, *pray*, &c. [40] as watchfully as if I ſhould be never allowed to *read*, *hear*, *meditate*, or put *up petitions any* more. If any Mercy can melt thy *ſtony heart*, [41] Gods forbearance will; it will *melt* it into *fervent duties*. The ſincere Convert huſbandeth hours unto the beſt advantage, and maketh *length of days*, life [42] *more abundant*.

[34] Mat. 25. 24, 27
(35) Eph. 5. 16
(36) Eccl. 12. 1
(37) Rev. 2. 21
(38) Luk. 19. 42
[39] 2 Tim. 4. 2.
[40] Eph. 6. 18
[41] Rom. 2. 4
[42] Rom. 2. 7

Motive V.

MOTIVE V. *Gods Sentence.* As ſure as death, *in the grave there is* (as I juſt now told thee) *no Redemption*: when once *ſentence* is paſſed [1] upon *examination* had, there is then no *repealing*. ſo ſoon as ever thy *farthing* [2] *candle* is burnt out, thy ſoul, if it ſavoureth not ſweet in heaven, it is caſt into the fire

[1] Eccle. 11. 3 Mat. 25. 46
[2] Prov. 20. 27 24 26

fire of hell, and all this *in a moment, in the twinkling of an eye*, ſooner then thou canſt think of it: At this very inſtant, how immediately canſt thou, (the *image* of Gods Omnipreſence) how immediately canſt thou think of hell, although hell be ſo great a diſtance off? how immediately can thy thoughts aſcend even the higheſt heavens? Swift was that (laſt) thought of thine; but, thy *ſouls flight* ſhall be ſwifter then was thy laſt *thought*. Man (for want of conſideration) waſteth hours, and minutes; *the* (4) *ancient of days* doth not ſo: Unto him, *who inhabiteth eternity*, every little time is ſo precious, that in leſs ſpace then the ſpace of one moment, he diſpatcheth the ſoul from this *priſon of fleſh*, unto his *high Court of Juſtice*; and again from *his high Court of Juſtice*, unto the place of *execution*, or of *glory*, (as Juſtice ſhall give ſentence:) I ſay, thy breath of life once expired, thy *winged* ſoul is allowed no *time* at all *to look back*, (no) it forthwith *appeareth before the judgement* (5) *ſeat of God*, and from thence forthwith unto the *joys*, or *miſeries*, by order, appointed: Thy *fleſh* indeed, that is diſpenſed with until the *general* (6) *Aſsizes*; but (her *Proxie*) thy *ſpirit* that *giveth her appearance* upon the very *firſt day of the Term*. While thy breathleſs boſom is yet warm (either for thee, or againſt thee) *ſentence is pronounced*: I therefore again exhort, that thou wouldeſt make thy peace with thy God while

(3) 1 Cor. 15. 52

(4) Dan. 7. 9

(5) 2 Cor. 5. 10

(6) John 6. 40

life, nay while health continueth; for, *with thy dying body dyeth* all *hopes* of future repentance; When *death* is once *come*, *opportunity* is *gone*; *Opportunity* is therefore *gone*, because *Judgement* is *come*.

Motive 6. MOTIVE VI. *Death approaching*: it stealeth upon thee while thou sleepest: Couldest thou return into thy first Infancy, and thence begin (1) the race that is set before us, thine advantage were little enough, either for the running of a race so long, or for the obtaining of a prize so high; but, alas, a great part of thy life is already consumed; and already consumed in vanity; thou art almost out of breath, before thou hast, at all, buckled (2) thy self to thy work: The *Affairs* which thou in this thy pilgrimage must of necessity perform, are exceeding great; but, *exceeding* (3) *small* is that *space of time* wherein thou must dispach them: although thy duties are not easily *compassed*, thy life is quickly (4) *spanned*: thy life is, at longest, but a *winters day*; thine employment is the business of a whole age: of this thine employment an accompt thou must give; but how soon, (5) it is not for thee to know: Thou seest on every side many much younger then thy self, called away to give up their accompts; and of them none so unexpectedly as those who were *the healthiest persons*: Such as least look for him, meet their (6) Lord first; if ever he (7) come upon thee as a thief, it is then when

(1) 1 Cor. 9. 24.

(2) Luke 12. 35

(3) Gen. 47. 9

(4) Psal. 39. 5

(5) Act. 1. 7

(6) Mat. 24. 44
(7) Rev. 3. 3

time

time ſtealeth from thee to thy diſprofit: rather then death ſhould *overtake* (8) thee, *meet* it; *die daily*, if thou wouldeſt live for ever: if thou wouldeſt not *forget thy ſelf*, (9) *remember thy laſt end*; if at any time thou art more unprepared to give up thy laſt accompt then other, at that time above all others *look for, and haſten unto the coming* (10) of the day of thy God; if in that day thou wouldeſt be found *faithful*, in this thy day abide *watchful*; *perſevere* in well doing, if thou wouldeſt *endure unto the end*; *redeem thy time*; if thou wouldeſt enjoy thy Redeemer; and if thou wouldeſt not fear death, *fear God.*

(8) 1 Theſ. 5. 4

(9) Deut. 32. 29

(10) 2 Pet. 3 12

MOTIVE 7. A ſeventh Motive inviteing thy ſoul to hold faſt that which is good, is thy *natural inſufficiency*: At thy firſt Creation there was in thee the ſpirit (1) of a God; the light of that ſpirit *Adam* quenched, and (in *Adam*) thou: In baptiſm, the ſame ſpirit entered into a Covenant with thee; the ſame ſpirit thou haſt again *grieved*, and *quenched*: none of all his *mighty workings* have prevailed upon thy heart; *carnally* minded thou haſt been, *ſpiritually minded* thou wouldeſt not be: Of all thoſe graces which the holy Spirit of God may juſtly call for, thou canſt not *produce one*! Conſider now, thou haſt failed of (2) his ſaving gifts; wilt thou render the common gifts of that bountiful ſpirit uſeleſs too? *the more ungrateful* thou haſt been in rejecting

Motive 7.

(1) Gen. 1. 26

(2) *Favor eſt poſt omnia perdere naufum.*

the *one*, *the more thankful* thou ſhouldeſt be in making a benefit of the other; *the greater want* thou findeſt of that ſufficiency which thou mighteſt have had from God, *the greater reaſon* thou haſt to *plow up the fallow ground* of thy heart, that thou mayeſt *ſow to the ſpirit*; if thou haſt been ſo unfaithful that God would not adventure with thee his *ten talents*; be ſo truſty, that God may not repent him of that *one talent* now in thy hands; or, if thou haſt embeſled that *Talent*, yet, at leaſt, reſtore unto God his *napkin*: having robbed thy Maſter of his *moneys*, do not keep from him his *purſes* too: thou haſt cut off thy (3) *legs*, therefore uſe (4) *crutches*; the more thou haſt *dulled* thine (5) *axe*, the more pains thou muſt take in *hewing*; thou haſt *blunted* the *edge* of the ſpirit: it concerneth thee to make the beſt uſe thou canſt of thine *affections*, thy *memory*, and thine *underſtanding*; the more *graceleſs* thou appeareſt, the more thou art obliged to uſe *all means of grace*: the Word of God is *two-edged*; as I cannot hope for *ſalvation*, without the help of Gods Spirit, ſo neither can I (6) expect the help of Gods Spirit, unleſs I wait for it in the uſe of means: I (7) muſt be faithful in my natural abilities, if I would be entruſted with ſpiritual. Beſide, *God* (8) *filleth the hungry with good things*; the more empty thy veſſel, the more capacious it is to receive the (9) ointment of the holy One; and the *poor in ſpirit*, wax *rich in grace*.

(3) Jer. 10. 23
(4) Pſal. 25. 12
Hoſ. 6. 3
(5) Eccl. 10. 10

(6) Pro. 1. 23
Luke 11. 13.
Rom. 10. 17
(7) Luk 16. 11, 12
Mat. 25. 23, 28
(8) Luk. 1. 53. 79

(9) 2 Kin. 4. 6

MOTIVE

MOTIVE VIII. *Thy natural averſeneſs.* There is no ſuch *Trewant* as the natural man; *Judas* will rather *hang himſelf*, then delight in his Maſters pleaſure: but, firſt, *meer ſhame* will reduce thee from this *ingratitude*: no love for thy *father*? nor love for thy *Redeemer*? nor love for thy *preſerver*? fie! fie, for ſhame! *the oxe* (1) *knoweth his owner*, and the dog, at thy heels, his maſter. Secondly, Let thy heart alone, and thou (2) wilt love thy God leſs next day, then thou wilt to morrow, and leſs to morrow then to day thou doſt. Thirdly, Thou muſt not *follow*, but (3) *lead* thine affections; we force our ſelves to delight in ſuch *diets*, ſuch *exerciſes*, ſuch *employments* as moſt ſuit, not with our *pleaſure*, but with our *real good*. Fourthly, What thanks is it, if we place our affections upon that whereunto we are *of our ſelves addicted*? but, herein we know that we love our God, if we *deny* (4) *our ſelves*, that we may love him. Laſtly, remove thine ignorance, and thy diſ-affection is removed; once ſee the *beauty of holineſs*, and be out of love with it, if thou canſt; thou wilt therefore love God, becauſe God is glorious in holineſs, thy Lord moſt holy.

Motive 8.

(1) Iſa. 1,3

(2) 1 Cor. 2. 14

(3) Col. 3. 1

(4) Mat. 16. 24

(5) Exod. 15. 11

MOTIVE IX. A ninth Motive which may ſtir up *thy mind to follow God fully*, is thy *deſperate guilt*. The *whole* need not the *Phyſitian*, but, thou doſt: ſuch a ſinner as thou art, may well *cry God mercy* all the days of his life; He

Motive 9.

He that hath *wallowed* in ſo much *mire* as thou
(1) Ezek. 36. 25 haſt done, hath great reaſon to wiſh (1) for clean waters; who ſhould thirſt after *ſanctification*, if thine *Æthiopian skin* ſhould not? the *Leopards ſpots* are white to thine: if the *blood of the Lamb* can make thy *crimſon ſins whiter then ſnow*, ſurely, thou haſt cauſe ſufficient to *bath* in that *warm blood*! thou haſt ſinned ſo *prodigally* againſt heaven, and againſt God, that, it is the beſt of thy skill to make benefit of *Chriſt merits*; Then, then the holy
(2) Luk. 15. 7. Angels will (2) rejoyce indeed, when they ſee ſuch a *loſt creature* as thou haſt been, *take the kingdom of heaven by violence*, and main force.

Motive 10. MOTIVE X. A tenth particular which helpeth thine unwearied ſoul to take the kingdom of heaven by violence, is the *preſent evil world: viz.* unleſs it were better then it is; thou
(1) Jam. 1. 27 wilt no more (1) dirty thy ſelf with it; the *cares* thereof may *choak* ſuch as love them, but
(2) 1 Pet. 4. 19 thee they drive unto (2) *thy faithful Creator*; to him that endured temptations in the *wilderneſs*, *Canaan* is ſweet: *pleaſures upon earth may enſnare fools*; they only mind thee of thy *maſters joys*; thou tranſlateſt *the whole book of nature* into a *book of grace*, well knowing, that *the things which are ſeen are tranſitory*; but *the things which are not ſeen, are eternal.*

Motive 11. MOTIVE XI. The next particular ſerving to awaken thee unto righteouſneſs, is the

cor-

corruption of thine old man: For, first, while [1] *thy flesh is contrary to thy spirit*, his thou [2] art unto whom thou *yieldest obedience*; and if it was thy [3] *death to be carnally minded*; *to be spiritually minded* is a sign of life. Again, sometimes a (4) *buffet or two* doth *Saint Paul* a kindness; while the *flesh* (6) *warreth against thy soul*, thy soul is [7] kept upon her guard: *Rome* is not secure, so long as *Carthage* is standing: nay, opposition strengthneth the prevailing party; as [8] *Sauls* rebellions established *David* in his Throne; so *infirmities of nature* excite the *power of grace*: Corruption is *flesh*, and [9] not *spirit*.

[1] Gal 5. 17
[2] Rom. 6. 16
[3] 8. 6.
[4] 2 Cor. 12. 7
[5] 9
[6] 1 Pet. 2. 11
[7] Deut. 8. 2 Judg. 2. 21, 22 3. 2
[8] 2 Sam. 3. 1
[9] Isa. 31. 3

MOTIVE XII. The *roaring lion at this instant seeking to devoure thee*: Among too too many Ministers, who, during our late detestable rebellions, were most reproachfully tossed out of their livelyhoods; one I knew, who (1) would full often, *with indignation enough*, boast himself a person more beholding unto *Committee-men* then unto all the kinred which he had; his riddle was, while he kept house in his Parsonage, *diseases*, *cares* and *debts* grew upon him; but, so soon as the *Committee* had once for ever *sequestred* (from Him) his *Parsonage*, they, (from that time forward) *eased* him of his *debts* by disposing his *fifths* for their payment; they *cured* him of his *disease*, while want of a horse made him walk away his *Gout*; and,

Motive 12.

(1) Mr. *Vade* of *Odington* in *Glocester*-shire

and, withall, they *freed* him from his *cares*, for he had now no *worldly thing* to care for: (bear with me) the condition is thine; I may ſeriouſly affirme that, next unto God himſelf, this (2) *evil one* is (although full (3) ſore againſt his will) the very beſt friend whom thou haſt in the world; if thou haſt but *eyes* of underſtanding *in thy head*, this I will clear unto thee in three particulars. The Devil (4) *befriendeth* thee, firſt, *By deterring from ſin*; Ah, Sir, this *Bug-bear* at the *gate* will make thee (5) keep *within dores*; the ſaucer eyes of this *ſpright* will make thee look unto thy ſelf; eſpie once his *cloven foot*, and adventure (6) abroad if thou dareſt. Secondly, *By Temptations*; thou wilt not truſt *a reconciled enemy*; The Devil is ſo [7] well known, that none of his chaff can catch old birds; if he begin to *tempt*, he will make thee glad to *cling unto thy father*; Thy fear of this *Purſevants Arreſt* [8] will make thee take *Sanctuary*; the more ſtratagems this *ſubtle creature* uſeth to (9) *entice* thee toward *hell*, the more thy holy jealouſies will draw thee toward heaven; and all the while this Avenger laſheth thee [10] with *Scorpions*, *he* [11] *ſchooleth thee unto Chriſt*. Thirdly, [12] *by wreſtlings*: carnal [13] luſts war againſt the ſoul; but we *wreſtle not againſt fleſh* and *blood* alone; theſe are no equal match for him that [14] undertaketh to be *ſtrong in the Lord*; that is a [15] dull skirmiſh which hazardeth no

(1) Matt. 6. 13 13. 39.
(2) Pſa. 10. 7.
(3) Eph. 6. 12. 1 Pet. 5. 8.
(4) 1 Tim. 3. 6 7.
(5) Act. 24. 16.
(6) [7] Eph. 6. 11 2 Cor. 2. 11
[8] Heb. 4. 16
[9] 2 Tim. 2. 26.
[10] 1 Kin. 12. 11
[11] Gal. 3. 24
[12] Epheſ. 6. 11
[13] 1 Pet. 2. 11
[14] Pſal. 23. 4 27. 12
[15] Heb. 12. 4
Sine periculo friget ludus.

no *blood*: *Surely thou ſhalt ſee what thy ſervant can do*, ſaith the (16) Warriour. As the Martyr *Fuliano* kiſſed the *ſtep* whereon he ſtood to ſuffer death; ſo thou, when valiant, wilt kiſs the *turf* whereon thou ſtandeſt to *fight thy Lords battel*. Glad is *David*, if he may be but allowed to deal with (17) a *Goliah*: if *Jether* (18) fear *Zebah*, and *Zalmunna*, it is becauſe he is yet a youth; a *Gideon* will make make them his (19) ornament.

(16) 1Sam.28. 2

(17) 17.32
(18) Judg.8.20

[19] 21

MOTIVE XIII. To omit many others, the laſt Motive which now preſſeth, why thou ſhouldeſt *return*: why, if thou return, *thou ſhouldeſt return unto the Lord*; and why, if thou return unto the Lord, *thou ſhouldeſt return unto him with thy whole heart*, is, *The* (1) *power of God*. Whence was it, that, heretofore, what evil thou wert loth to commit *in the ſight of man*, that thou couldeſt boldly perpetrate before the *face* of the (2) *ever-preſent God*? Whence was it, that the very ſame affections of thine which have been (3) ſo mindleſs of *ſpiritual bleſſings*, have been ſo inordinate unto *vile luſts*? or, that the *ſame underſtanding* of thine which is *ſo wiſe* (4) in the *things of this world*, is ſo far *to ſeek* in the *things of a better world*? If thou knoweſt not whence this is, I will reſolve thee; the thing is of God, *viz. from the power of his juſtice*: Now, the ſame God which *can in juſtice* leave thee to thy fooliſh-

Motive 13.

[1] compare Ex. 7. 13 with Job 23. 16. Gen. 19 11. with 21. 19. Numb. 22.v.25 with 31. 2K.ng.6.20, v.18 17. Luk.24.16, 31 & John 20. 14 with Dan.3. 25 Deut.29.4. with 2 Tim. 2. 21 Deut. 5.29 with Iſa.59.1,2 & *ſim.* 6.9.
[2] Gen. 16. 13. 39. 9
[3] Phil. 3. 19
[4] Rom. 3. 11, 18.

foolishness so far as to make *thee fear* (5) *man*, more then the *face* of the *most holy*: The same God *can in mercy* bring unto thee *thy right senses*, and make thee *fear to do evil*; if for mans sake, for *Gods* (6) *sake* much more: The same God *which could suffer thine affections* to go awhoring after their shame, (7) *can place them upon the things above*: and the same God which suffered thy *brains* to weary themselves in studying how to *ensnare* thy self in the world, the same God *can*, when he shall so please, make thee (8) *wise unto salvation*. True, (9) were there *not a power in God able to give unto thee*, what he expecteth from thee, there were then some cloak for thy *back-slidings*: but the same God which (10) *biddeth thee turn*, is *able* (11) *to turn thee*; and therefore he (12) *reproveth thee to this end*, that *through his strength*, thou mayest turn unto him. The same God which *calleth thee unto* (13) *repentance*, can (14) *give repentance*, and therefore he (15) *instructeth thee to consider thy ways*, that thou mayest *by his help* gain repentance: The same God which *requireth* (16) thy fear, can (17) *put his fear into thine inward parts*; and therefore he (18) *directeth thee to the Scriptures*, that thou, by them, mayest learn to (19) *fear the Lord and his goodness*. The same God which *commandeth* (20) thee to believe; can (21) *give thee a power to believe*, and therefore (22) *instructeth thee*, *that faith cometh by hearing*. The same God which (23) *willeth*

(5) Rom. 3. 18

(6) John 5. 9
Jer. 5. 22

(7) Psal. 25. 12

(8) Psal. 51. 6
(9) 2 Cor. 3. 5

(10) Ezek. 18. 32
(11) Jer. 31. 18
Lam. 5. 21
(12) Prov. 1. 23
(13) 2 Pet. 3. 9
(14) Act. 5. 31
(15) Hag. 1. 5
Rev. 2. 5

(16) Deut. 28. 58
(17) Jer. 32. 40
(18) Deut. 4. 10. 17. 19
Prov. 3. 2
Psal. 19. 7
(19) Hos. 3. 5
(20) 1 Joh. 3. 23
(21) Phil. 1. 29
(22) Rom. 10. 17
(23) Eph. 5. 18

willeth thee to be filled with the Spirit, is able to (24) *pour out ſpirit upon all fleſh*, and therefore *adviſeth thee how* (25) thou ſhouldeſt obtain it. In a word, God who (26) *would have thee come unto Chriſt*, is able (27) *to draw thee* unto him; which that he may do, he (28) *calleth unto thee* from heaven; and a (29) ſmaller invitation then that by far hath ſerved to make *others deny themſelves*, and follow Jeſus. Wouldeſt thou (30) *have heaven drop into thy mouth? open thy mouth wide*, and it (31) will ſo; not (32) elſe.

Wherefore, O thou, who haſt ſo (1) dangerouſly *ſtumbled at the rock of offence*, that I have hitherto (2) *ſtumbled at thy fall*: thou, gone ſo far (3) from the *perſon ſpeaking in my Text*, that I have *left my Text* it ſelf *to follow thee*: thou whom I found with *Judas*, but would bring back to *Jeſus*; (*with tears I ask thee*) What ſhall I do at the great and terrible day of the Lord? Shall I call God to witneſs, *that thy* (4) *perdition is of thy ſelf*? Shall I call *Judas* to witneſs, that thy *damnation is* (5) *juſt*? or may I with (6) *holy Angels*, *joy at thy converſion*? Thy life may end before to morrow; yet, as ſhort as thy life is, (before it doth end) know, One drop *of the Lambs blood* is able to *diſſolve* even thine (7) *adamant*. *The Word of thy God* is a (8) *hammer* ſufficient to deal with thy (9) *nether-milſtone*; it can make it a *hewen ſtone*, it can carve it into ſeveral (10) *Jewels*, into *Jewels engraven* after the ſimili-

(24) Joel 2.28
(25) Luk. 11. 13
Prov. 1. 23
Gal. 3. 5
(26) Rev. 22. 17
(27) Joh. 6. 44
(28) Mat. 17. 5
Heb. 12. 25
(29) Joh. 1. 37 9. 38
(30) Num. 23. 10
(31) Pſal. 81. 10
(32) Mat. 7. 21
Qui fecit te ſine te, non ſervabit te ſine te.
[1] Rom. 9. 32, 33
[2] Gal. 4. 11
[3] Joh. 13. 30

[4] Hoſ. 13. 9
2 Pet. 3. 9
1 Theſ. 1. 10 5. 9
[5] Joh. 3. 19
[6] Luk. 15. 7

[7] 1 Pet. 1. 2

[8] Jer. 23. 29

[9] Pſal. 19. 7
[10] Mal. 3. 17

tude of thy (11) *Redeemer. Deſtroy not thou that* (12) *ſoul for which Chriſt died.*

For my part, *what* (1) *have I done unto thee?* if a *greater then Elijah* hath caſt his *mantle of righteouſneſs upon thee: What* (2) *thou doſt, do quickly*: ſacrifie (3) *thy ſelf unto him: miniſter unto him of thy* (4) *ſubſtance, bring* for him thy (5) beſt *ointments*: See *the* (6) *place where he is laid*; *look* (7) *toward his ſepulchre*, and while thou (8) lookeſt, thou ſhalt find *the ſtone rolled away*, yea, as undoubtedly as (9) thou *ſeekeſt Jeſus who was crucified*, ſo undoubtedly the good *Angel in my Text*, the *perſon here ſpeaking, Jeſus whom thou ſeekeſt*, ſhall number thee among his *beloved* Diſciples; and as he *comforteth* them, ſo, with the ſame *affections*, and in the very *ſame words*, he ſhall *encourage* thee. *Let not thy heart be troubled, believe in God, believe alſo in me; in my Fathers houſe are many Manſions.*

[11] 2 Cor. 3. 18
[12] Rom. 14. 15
[1] 1 Kin. 19. 20
[2] Joh. 13. 27. Eccleſ. 9. 10
[3] 1 Kin. 19. 21 Rom. 12. 1
[4] Luk 8. 3 Mat. 3. 8
[5] Luk 23. 56 Mat. 25. 4
[6] Luk. 23. 55 Joh. 5. 39
[7] Mat. 28. 1 Gal. 6. 14
[8] Mark 16. 4 Pſal. 32. 5
[9] Mat. 11. 28, 29, 30. John 6. 37.

Through

THrough a neglect of *ſeeking the Lord while* (1) *he may be found*, the unbeliever conceiveth [2] *hard thoughts* of his God: conceiving ſo *hard thoughts of his God*, he [3] unthankfully *wrappeth his talent in a napkin*; at laſt, *forfeiting* [4] that ſingle talent for *want of uſe*, he uſeth his napkin [5] *for want of a halter*. In ſtead of *aſcending to heaven* after Chriſt, *of riſing to a lively hope in Chriſt*, of *crucifying it ſelf* with Chriſt, *&c.* the heart of *Judas* could [6] ſee Chriſt *condemned*, and ſo [7] leave him. Wherefore, Chriſt will leave the name of *Judas* for [8] *a curſe unto his choſen*. For, unto [9] ſuch as *forſake him*, thus [10] ſaith the Lord, *Behold, my ſervants ſhall eat, but ye ſhall be hungry; behold, my ſervants ſhall drink, but ye ſhall be thirſty; behold my ſervants ſhall rejoyce, but ye ſhall be aſhamed: behold, they* [11] *that forſake the Lord, ſhall cry for ſorrow of heart, they ſhall howl for vexation of ſpirit*: but, unto *You in my Text*, unto you his *conſtant followers*, he ſaith,

2.
To be believers
(1) Iſa. 55 6
Pſal. 95. 7
2 Cor. 6. 2
compared with
Dan. 7. 9. 3.
Mat. 7. 7. 22. 29
John 5. 39
[2] Mat. 25. 24
[3] Luk. 19. 20
24
[4] 26
[5] Mat. 27. 5
[6] 3
[7] 5
[8] Iſa. 65. 15
(9) 11
(10) 13
(11) 14

Let

The Text opened.

Let not your heart be trrubled; Ye believe in God, believe alſo in me: In my Fathers houſe are many Manſions.

[1] *Vide, ſis verſionem Perſicam.*

Which words, as they are [1] *all ſpoken in a breath*, ſo they do all breath out *one, and the ſame conſolation.* This Goſpel is a *kingdom of heaven* in an unexpected ſenſe. Look up unto the heavens; in them, ye ſee one glory of the *ſtars*, another *glory of the Moon*, another glory of the *Sun*; yet all theſe together, help to make up but one Heaven: So, *look down* upon my Text: in it, ye ſee the *tryal of afflictions*, the *exercise of faith*, and the *expectation of glory*; yet do all theſe make up *but one comfort.* The *Tabernacles of God*, the *Son of God*, *the God* and *Father of Mercies*, are all of them brought within this *Text*, purpoſely to eaſe the *Diſciples hearts.*

Object.
[1] Iſa. 65. 14
[2] 51. 11
[3] Job 30. 26

Object. Though it be [1] promiſed, *My ſervants ſhall ſing for joy of heart*, even then when we expect that [2] *ſorrow and mourning ſhould flee away*, we are forced to break forth (3) with *Job*, *When I looked for good, then evil came; and when I waited for light, then came darkneſs.*

Anſwer.
[1] Act. 14. 22
[2] Iſa. 35. 10

Anſw. As there is no denial, *that* [1] *through much tribulation, we muſt enter into the kingdom of heaven*: ſo it muſt be confeſſed, that (2) *The ranſomed of the Lord ſhall obtain joy and gladneſs.*

gladneſs. While Chriſt adviſeth, *Let not your heart be troubled,* he preſumeth, [3] that *troubles were nigh*; and nigh they were; many already did, and more [4] ſhortly would preſs, and *preſs heavily upon their hearts*: whence ariſeth,

[3] Dr. *Sibs* Serm. *in locum.*

(4) *Eraſmus, Thinus, Marloratus, Maldonatus, Rupertus, Gorranus, Janſenius*, &c. in locum.

DOCTRINE I. *viz. Even the hearts of Chriſts Choſen Diſciples are not exempted from troubles in* [5] *this world.*

(5) Dr. *Sibs ubi ſupra.*

But, while, againſt theſe ſorrows of this *world*, he enjoyneth, *Let not your heart be troubled*; there ariſeth another *inſtruction* which *rolleth away* the *burden* of the former: namely, this,

DOCTRINE II. *Even great afflictions may not trouble a choſen Diſciples heart.*

1. That, even, *the hearts of Chriſts choſen Diſciples are not exempted from troubles in this life*, ſad experience evinceth; *one* [1] *day telleth another* of this truth: our *whole* [2] *life*, the *whole* [3] *world*, conſtantly afford witneſſes of this complaint.

(1) Mat. 6. 34
(2) Job 14. 1
(3) Joh. 16. 33

2. On the other ſide, ſince (1) *no chaſtening, for the preſent, ſeemeth joyous, but grievous*; ſeeing, as a [2] *ſtone*, ſo, [3] affliction, is *heavy*; it ſhall be my care, to eaſe you of your griefs; and to remove, if not the *ſtone* it ſelf, yet a great part of its *heavineſſe.*

(1) Heb. 12. 11
(2) Prov. 27. 3
(3) 1 Pet. 1. 6
1 Sam. 25. 37

Wherefore,

Wherefore, not queſtioning the former *Doctrine*, the *Doctrine* implied: I ſhall proſecute the *later*, *the Doctrine expreſſed*: while I

The Method.

Firſt, *State* what *Doctrine* I would propoſe.
Secondly, *Prove* the *Doctrine* which I ſtate.
Thirdly, *Apply* the *Doctrine* which I prove.

(1) Pſal. 4. 6

There be many that ſay unto us, [1] *who will ſhew us any good?* but, *Lord lift thou up the light of thy countenance upon us*. Beloved, let not my *weakneſſe* be your *diſcouragement*: although I

[2] 2 Cor. 4. 7

of my ſelf [2] cannot *turn* your *ſorrow into joy*, or your *mourning* into *gladneſſe*, the *good Angel in my Text* now ſpeaking by me

[3] Rom. 10. 17

[3] can; Where the word is, *the Word of a God*, although the voice be *the voice of a man*, yet if that voice ſpeak, *dry bones*

[4] Ezek. 37. 4, 7.

[4] *may live*. Upon occaſion, other Diſciples as well as you once asked among themſelves, [5]

[5] Mar. 16. 3, 4

Who ſhall roll away the ſtone from the Sepulchre? And when they looked, they ſaw the ſtone rolled away: the like may ye, if our God ſhall now vouchſafe to ſanctifie unto you this Truth, namely, *That even great afflictions may not trouble a believers heart*. I ſay;

1. The Doctrine ſtated.

DOCTRINE. *Even great afflictions may not trouble a believers heart.* viz.

Though, during this life, ſound believers are not exempted from great afflictions, yet thoſe great afflictions

afflictions may by no means trouble their heart.

Object. At this we already ſtumble: What? if the *righteous periſh*, may we not [1] *lay it to heart?* When great afflictions befall us, may not we well be troubled? If *the Lord ſtrike*, ſhould not (2) man *grieve?* Muſt we be *ſtupid*, muſt we be *Stoical* when griefs are upon us?

Object.
(1) Iſa. 57.1
(2) Jer. 5.3

Anſwer. Queſtionleſs, we [1] ought to *hear* as well *the rod*, as *him who hath appointed it*: this Μὴ ταρασσέσθω ὑμῶν ἡ καρδία forbiddeth no ſuch *laying to heart*, it requireth no ſuch *heedleſneſs*. I ſay, this Text prohibiteth, not a *reaſonable ſenſe*, but a (2) *diſtruſtful fearfulneſſe*; not a *moderate care*, but an (3) *unprofitable aſtoniſhment*: Μηδὲν (4) μεριμνᾶτε, *Be careful for nothing*: this μέριμνα ſignifieth a *carking care*, a care not *furthering*, bnt *hindering* duties. *I would have you* (5) ἀμερίμνους *without penſiveneſſe. Let not your hearts be* (6) *overcharged*, weighed down *with cares*. So here, Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, *Let not your heart be diſturbed*; *let not your fountain* of right reaſon be *mudded*; make not a *Tartarus*, make not a *hell* of your *heart*: While our Saviour here ſaith, *Let not your heart be troubled*, he *v.* 27. explaineth (7) himſelf, μηδὲ δειλιάτω, *neither let it be diſmayed.*

Anſwer.
(1) Mic. 6.9
(2) Rev. 21. 8
(3) 2 Cor. 7. 10
(4) Phil. 4. 6
[5] 1 Cor. 7. 32
(6) μήποτε βαρυνθῶσιν. Luk. 21. 34
(7) *L. Brugenſis ad variant. Lectiones Lat. notæ.*

Thus reſolved; I truſt, the longer while our *troubles* have ſtuck by us, the ſooner we

ſhall be eſtabliſhed in our *preſent truth*, which is;

DOCTRINE: *Even great Afflictions ſhould not perplex a believers heart.*

(1) Dr. *Donne* his Lxxiii. Serm. and Dr. *Sibs* his two Sermons on this Text.

Not to repeat what ye receive from (1) others, *That even great afflictions may not perplex a true Believers heart*, I ſhall endeavour to prove unto you from within the *confines* of the *Text* in hand. I ſhall endeavour to clear it unto you,

2. The Doctrine proved.

1. *Negatively*, from the *laſt cloſing* of my Text.

2. *Affirmatively*: from the *firſt entrance* of it.

1. Negatively.

1. *Negatively* from v. 2. *if it were not ſo, I would have told you.*

(1) *Dan. Heinſii Exercitat. in locum.*

(2) Thus *Regia Bibl. Hiſpan. Theo. Monſortius*, MSS. *Alexand. Nonnus*, MSS. *Cantabr. & Sixtus Quintus.*

(3) Thus *Tremellius*, and to him aſſenteth *Lud. de Dieu in locum.*

(4) Thus the *Verſions Arab. ut & Lat. Vulgat.*

Whether ye ſupply (1) ἑτοιμασμένα· q. Ἐν τῇ οἰκίᾳ. τοῦ πατρός μου μοναὶ πολλαὶ ἑτοιμασμέναι εἰσίν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. καὶ ἐὰν πορευθῶ, καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν.

Or whether, ye accept (2) ὅτι. εἰ δὲ μὴ, εἶπον ἂν ὑμῖν, ὅτι πορεύομαι, without a point before ὅτι.

Or whether (3) with an *interpunction*, εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Ὅτι πορεύομαι.

Or whether ye reject both the *interpunction*, and the ὅτι too, (4) εἶπον ἂν ὑμῖν, Πορεύομαι——

Or whether, (as we in our beſt *Engliſh* Tranſla-

Tranſlations do) ye (5) reject the ὅτι, but make ſure of the *interpunction*, εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· Πορεύομαι ——

To omit ſeveral (1) *Verſions*, I, in ſhort, conclude,

Whether, with ſome, ye *paraphraſe* the words thus, *There is in heaven* (2) *room enough for both you and me, ſo that I need not tell you of my going to prepare a place for you.*

Or, whether ye lay aſide *Paraphraſes*, and follow the *various readings* in a nearer ſenſe: as,

In vain (3) *ſhould I go to prepare a place for you, could I not aſſure you there are in my Fathers houſe many Manſions.* Or,

There are (4) *already prepared in my Fathers houſe many Manſions, elſe I had told you that I go*, &c. Or,

In (5) *my Fathers houſe are many Manſions: if it were otherwiſe, I would not conceal it, I would have told you*: for I who will not leave you ignorant, go, *&c.*

If it were not ſo, I would have told you.

Whether ye examine the *variantes* (6) *lectiones*: whether ye follow the moſt obvious opinions of moſt Interpreters: or whether ye keep ſtrictly to the laſt and beſt copy and ſenſe too. This one phraſe from the mouth of Jeſus Chriſt our Lord, (this) *I would have told you, Is Law from Zion, Statute*-Law, ſtandeth a good, and a moſt undeniable proof.

From theſe few words, *If it were not ſo, I would have told you*, that *Engliſh* (1) S. *Paul* of (2) ours,

(5) Thus *Eraſmus, Piſcator, Ro. Stephanus, Arias Montanus, Beza, Verſ. Syr. Grotius.*

(1) Such as the *Æthiop.* and *Perſick.*

(2) *Hammond in locum.*

(3) *Lud. de Dieu, ubi ſupra.*

(4) *Heinſius, ubi ſupra.*

(5) *Arias Montanus, Eraſmus, Beza, Piſcator, Grotius*, and (as Dr. *Donne* ſaith) the *Church* of *England*, &c.

(6) *Vide ſis, Waltoni Bib'ia Pol'glotta.*

(1) Act. 14. 12

(2) Dr. *Donn.*

ours, deduceth (3) a Standard whereby to measure [4] all Doctrines.

[3] *ubi supra.*
[4] 1 John. 4. 1

Judge, therefore,

By the mouth of no one of all his servants in the *Old Testament*: in the *New Testament*, neither by his servants, nor by himself, did the Lord Jesus, at any time, either *expresly*, or *implicitly* say, *He would have great afflictions perplex believers hearts*: Wherefore the *constant silence* of the Lord Christ, calleth out aloud; and giving unto this truth his free assent, most undoubtedly assureth every one among us,, that, in as much as *Jesus Christ our Lord*, requireth no such [1] matter from our hands, *No afflictions how great soever, may at all perplex a believers heart.* Thats my first proof.

[1] Isa. 1. 12

2. Affirmatively.
1. From *verse* first

My second *Proof* is from *verse* the first, *Let not*; &c.

Throughout this whole Context these Disciples of the Lord Jesus *were*, and *were to be under great* and *sore tryals*: All this while how doth this *captain of their salvation* lead them? How doth their *Lord and Master* tutor them? *Answ.* He telleth them what they must accompt upon: he forewarneth them how that, *In the world they must* [1] *expect trouble*; in the world they must [2] *partake of the afflictions of the Gospel*; they must [3] *endure hardness*; must [4] *suffer persecution*; must [5] *deny themselves*: must [6] *take up their daily cross*:

(1) Joh. 16. 33
[2] 2 Tim. 1. 8
[3] 2. 3
[4] 12
(5) Mat. 16. 24 *in quem locum vide Sis Caspa-rum Sibelium.*
(6) Luk. 9. 23

croſs: But, may they at all diſquiet? may they at all perplex their minds? No, (ſaith our bleſſed Saviour) *Fear* (7) *none of all theſe evils: Take* (8) *no thought; Poſſeſs your* (9) *ſouls in patience:* and, however ye ſpeed, *Let not* (10) *your heart be troubled.*

(7) Rev. 2.10
(8) Phil. 4. 11, 12
1 Pet. 5. 7
Mat. 6. 31
Luk. 12. 11
[9] 21. 19
[10] Joh. 14. 27

My Brethren, of the clearneſs of any truths whatſoever, greater evidence hath no man then this, the αὐτὸς ἐφη, the *precept*, the *command*, the *teſtimony*, the *authority* of (Him who is *the* wiſdom and the *truth*; even of) Jeſus Chriſt our Lord. Wherefore, I beſeech you, be your tryals never ſo great, be the removal of a near friend *never ſo afflicting*, yet, remember the words which the Lord hath ſpoken unto you, *Let not your heart be troubled.* While ye *draw near* [1] toward *the Sepulchre*, (I beſeech you) take notice, *that the* [2] *ſtone is taken away*: take notice that it is [3] *rolled back* by the *good Angel* in my Text: nay, caſt an eye again, and having [4] *found the ſtone rolled away from the ſepulchre*, behold how this Angel *ſitteth upon that* (5) *ſtone.* That is the next, *viz.* uponwhat ground, for what *reaſon* it is, that our moſt compaſſionate Redeemer will not here allow no not any afflictions, how great ſoever, to *perplex* his Diſciples hearts.

(1) Mat. 28. 1
(2) John 20. 1
(3) Mat. 28. 2
(4) Luk. 24. 2
(5) Mat. 28. 2

The

2. From the whole Text.

The *Reaſons* are *ſeven-fold.*

But, ere ever I can bring forth my *Reaſons*, I muſt remove one more *ſtone* at which ſome few are (peradventure) willing to *ſtumble.*

Dub. Queſt. If *I would have told you*, ſtandeth a moſt *undeniable prohibition*; then, what *Statute-Law* have you for *Bowing at the name of Jeſus*; for *Bowing towards the Eaſt*, and (to inſtance in no more) for *placing Tapers upon the Altar?*

Solut. *Anſw.* 1. *Law from Zion*: which, therefore, becauſe it nowhere declareth theſe practiſes *contrary to Gods revealed will*, [1] alloweth them to be *lawful.*

(1) 1 Cor. 6. 12 See alſo, *Caſes of conſcience about things indifferent.* 1662. *by an indifferent hand.*

Anſw. 2. Thou canſt not ſay that they oppoſe *Decency* and *Order*: for, the moſt learned *Fathers of our Church*, to whom it appertaineth [1] to determine what doth, and what doth not make for *Dececcy and Order*, do, if not enjoyn, yet allow them, eſpecially in *Cathedrals.*

(1) Tit. 1. 5 1 Cor. 14. 40 14. 34

Anſw. 3 Thou canſt not ſay, *We have* [1] *no ſuch cuſtom neither the Churches of God*; for, our *learned Fathers* receive theſe practices from *Primitive Antiquity.*

(1) 16

Anſw. 4. Suppoſe *Genu-flection* firſt aroſe from a miſ-interpreting of *Phil.* 2. 10. Suppoſe bowing toward the Eaſt, proceeded from as groſs a miſtake of *Zech.* 6. 12. Suppoſe wax candles

candles were originally placed upon the *Lords Table* in imitation of *Jewish*, yea of *heathenish Rites*. This notwithstanding, these *customes* being now received, may each of them have, at *least*, a *blameless* continuance: for,

First, what *evil* is it, if a Christian (if a sincere Christian) *bow* (1) *his knees to the Lord Jesus* so often as he pleaseth? [2] solemnly in words at length, to petition God for a blessing every time throughout the day wherein thou occasionally drinkest, would probably not well *consist* with the duties of thy Calling: thou art therefore the more to be *pardoned*, nay, *the more to be commended*, if, (as a pledge of thy *Thankfulness* throughout the whole following day) thou address thy self to the God of thy *blessings*, at the first time every day wherein thou drinkest. Just so, *sincere* Christians which bow at the name of Jesus, have an *equal reverence* for [3] every *Attribute* of God; but seeing they cannot so *conveniently* express this reverence every time any *divine Attribute* of God is mentioned: Look what reverence they would shew unto every name of their *gracious God*, that they signifie so often as the *holy Jesus* is named.

[1] Eph. 3. 14

[2] A Similitude used by way of illustration.

[3] See learned *Mede* upon Mat. 6. 9. viz. his Sanctification of Gods name.

For the second: Where lieth the *evil*, if he, who [1] *worshippeth* before the Lord his *Maker*, bow in the most [2] convenient and usual manner which *Antiquity* hath prescribed?

[1] Psal. 95. 6

[2] See *Gregory* his Notes upon Zech. 6. 12. 3. 8

ſcribed? If, while he *boweth*, thou wouldeſt ſtoop, we ſhould have no occaſion of complaints: that *ſtone* would be *rolled away.*

(1) Tit. 1, 15 1 Cor. 9, 19, 21 Rom. 12, 18. 14, 22 *Litigandi pruritus peſſima Eccleſiæ ſcabies*: And by how much the more one affecteth to wrangle, by ſo much the leſs he is a Chriſtian. Bp. *Nicholſons* Apology. *p.* 4.

For the third: Why (1) art thou more *ſet on fire* then are thoſe *Tapers*? They *wax* not *enflamed*, why doſt thou? So long as theſe continue *unlighted*, do not thou *burn thy fingers ends*: rather buſie them about this young *fancy* [2] upon [3]

[2] When I thought as a Child at *Weſtminſter*-School. [3] Mat. 1. 18, 19.

Maria Hymenæo.

Uxorem ſtatuit Joſeph *me ducere*; *juſſit*
Afferri tædas, O Hymenæe, tuas:

Prægnantem metuit Joſeph *me ducere*; *latas*
Accendi (4) *tædas, O Hymenæe, vetat.*

[4] We may receive moſt excellent *light* for theſe *Tapers* from the learned *Notes*, and *Obſervations* of Mr. *John Gregory* of *Ch. Ch. Oxon. Cap.* XXII. a Chapter juſtly entituled *Light.*

Joſephus Hymenæo.

Uxorem ſtatui prægnantem ducere; *nolo*
Auferri tædas, O Hymenæe, tuas;

Uxoris metui zonam diſſolvere; *nolo*
Accendi tædas, O Hymenæe, tuas.

Hymeneus

Hymenæus utríque.

Joseph *mox conjux, vir nunquam (credo) futurus;*
Uxor erit virgo; virgo Maria, *parens:*

Inde, feram tædas, sed & has accendere nolim;
Mirac'lum tantum, vel sibi, lumen erit!

Answ. 5. First, What our *Church* speaketh (1) of the *use of the Cross*, that may be applied to *bowing at the name of Jesus.*

Secondly, *Daniel* (1) from *Babylon*, and *Jonah* (2) from the belly of the *Whale worshipped* as near as they could, *toward the Temple* wherein (3) God appeared: Take therefore no scandal, if some Christians worship, as near as they can, *toward that part of the heavens*, wherein they (4) expect, that Christ at his next coming, shall appear. Custome, from hence (5) obtaineth, that thy *Church*, thy *grave*, (digged within that *Church*) and thy *body* (when placed within that *grave*) do all *face* the *East*; and why not a (6) *living soul*, as well as a *dead body*? The same Jesus, whom *Malachi* compareth (7) to a *Sun*, and (8) others to a *rising Sun*, is (9) the *bright morning Star*: *Worship him all ye Saints.*

(1) Constitutions, and Canons Ecclesiastical. 1603. Canon xxx.
(1) Dan. 6. 10
(2) Jonah 2. 7
(3) 1 Kin. 8. 42, 10
(4) Act. 1. 11 1 Thes. 4. 17
(5) See *Gregory ubi supra*, viz. *cap.* xviii.
(6) Gen. 2. 7
(7) Mal. 4. 2
(8) The *Chinois Ju'li Schiller. præfat. in Uranograph. Christian. p 6. col. 2.*
(9) Rev. 22. 16

Thirdly, The *Tapers* prepared upon the *Lords Table*, tell us, that, we *Gentiles* who *ſat in darkneſs*, (1) *ſee great light*, ſaith S. *Jerom.*

(1) Luk. 1. 79

Anſw. 6. *To the pure* theſe are not only *blameleſs*, but *profitable*. Doth ſome one *bow toward the Altar? Look thou* (1) *to thy feet when thou entereſt the houſe of God.* Do others *bow at the name of Jeſus?* At the *name of Jeſus depart* (2) *thou from iniquity.* Are there *Tapers on the Altar? thou* (3) *ſhalt light my candle, for me, O Lord my God*; yea, except *Cathedral Clergy men* be, as well *burning* as *ſhining lights*, Take they heed, leſt *God remove their* (4) *Candleſtick out of his place*, once more.

(1) Eccleſ. 5. 1
(2) 2 Tim. 2 19
(3) Pſal. 18. 28
(4) Rev. 2. 5

Anſw. 7. Theſe are rather *practiſed*, then *enjoyned*: Wherefore if yet thou deem theſe or the like *Ceremonies* neither *expedient* nor *comely*; be (1) *ſilent*, be (2) *peaceable*: *Let not thy heart be troubled*; theſe are no afflictions; if they were, *even great afflictions may not trouble thy heart*, for theſe *Reaſons*.

(1) Jude 16.
(2) Rom. 12. 18 Phil. 3. 16

1. **Reaſon** from the troubles themſelves.

Reaſon 1. From *the nature of the troubles*: *Let not you heart be troubled*; for your grievances are but (1) *tryals*. *Afflictions ariſe* (2) *not out of the duſt*; they are (3) ordered from above, and their uſe is (4) heavenly. A *heavineſs*, I (5) grant, they have: and may, in that regard, be truly compared (6) unto

[1] 1 Pet. 1. 7. 4. 12
[2] Job 5. 6
[3] 1 Chron. 29 14 Pſal. 39. 9. Amos 3. 6
[4] 1 Cor. 3. 21 Rom. 8. 28
[5] 1 Pet. 1. 6
[6] 1 Sam. 25. 37

Stones,

ſtones, ſo apt they are to [7] *aſtoniſh*: but (loe) theſe *ſtones*, how great ſoever, are not [8] *mountains to fall upon us*, and [9] *hide us from God*: rather, they are *marble ſtairs* to [10] lift us up by *ſteps*, and by *degrees*, while we approach *the* [11] *Altar*. So is it with our *tryals*, as it is with our *grave-ſtones*: *in the grave* there is [12] no remembrance, *upon the grave* there [13] is: Double is the uſe of a *tomb-ſtone*; the *corruption of the body*, that it [14] burieth, but the *memory of the perſon*, that it [15] keepeth alive. Much after the ſame manner, theſe (great ſtones, theſe) heavy *affliction.*, are caſt upon us for two diſtinct purpoſes: they ſhould [16] *keep under our corruptions*, but they ſhould [17] advance our *duties* too; they are brought not to *flatten*, but to [18] *quicken* us: to our ſins they are [19] *ſepulchres*; but unto our *graces*, they [20] are *Monuments*: if once they be *ſepulchres* unto our *duties*, then this *good Angel in my Text* [21] *rolleth them away*; but, where they are *Monuments* of his [22] power in our graces, there he *reſteth*, there he [23] *ſitteth* down upon them.

(7) Ibid.
(8) Rev. 6. 16
(9) 9. 6
(10) *Molleri praelect.* in Pſal. 120.
(11) Heb. 13. 10
(12) Pſal. 6. 5
(13) *Memoria ſacrum.*
(14) Mat. 23. 27
(15) Pro. 10. 7
(16) Pſal. 119. 67. 71, 75 compared with 1 Cor. 9. 27
(17) Pſal. 119. 107 Heb. 12. 11 James 1. 12
(18) 1 Per. 5. 10
(19) Rom. 6. 11 compared with Col. 3. 5. Exod. 20. 20
(20) 1634 Deut. 8. 16 Gen. 22. 18
(21) 1 Cor. 10. 13
(22) 2 Cor. 12. 9

Reaſon 2. From *the* [1] *ſeat of theſe troubles*, the *heart*: *Let not your heart be troubled*, becauſe a *heart*. Chirurgeons in their Anatomies phraſe ſuch, and ſuch a part a *veſſel*: a *veſſel* for the brains, a *veſſel* for the urine, for the blood, *&c.* Now he that faſhioned

2. Reaſon from the heart.
(1) Jer. 4. 19

for himself all our limbs, while as yet there were none of them, he useth this language too. Mans *soul*, *body*, and (2) *spirit*, they are (3) *vessels* in the hand of the Potter; this *vessel* he formed for such and such uses, and for (4) none other intents or purposes whatsoever. I say, the (5) *whole man*, much more the (6) *heart*, is a *vessel*, a *vessel* appointed, like those of the Temple, for (7) *Gods service*; wherefore the heart may not at all be taken up (8) *with cares*: fill a heart with the (9) *scalding waters of lust*, or with the (10) *muddy waters of an earthly mind*, and what (11) room can there be in that heart, for either (12) *purity*, or (13) *heavenliness*? So, fill a heart with *bitter waters* of (14) *unreasonable grief*, or with the *unwholesome waters* of (15) *distrustful fears*, and what room is there in that heart for the *exercise of faith*? *waters* of affliction are of a (16) *cooling*, (17) *cleansing*, (18) *healing* nature, and the *heart* should be a *vessel* prepared to receive them, as (19) such. *Blessed are ye that* (20) *sow* unto the spirit *besides all waters*; for the *Spirit of God delighteth* to (21) *move upon these*; and it concerneth us that he findeth a (22) *quiet habitation*. Let neither (23) *impatience*, nor (24) *distrust*, nor (25) *insensibleness*, neither *quench*, nor *grieve* in the least any motions of so holy a Spirit. If we would find our chastisements, *chastisements of peace*, *let not the heart be troubled*. That a second *Reason*; as the heart

[2] 1 Thes. 5.23
[3] 1 Pet. 3.7
2 Cor. 4.7
[4] Rom. 9.22
Prov. 23. 26
[5] Psal. 2.9
1 Thes. 4.4
[6] Mat. 25. 4
[7] Pro 23.26
[8] Luk. 21.34
[9] Hos. 7.7
[10] Phil. 3.19
[11] Hos. 4. 11
[12] 1 Joh. 3.3
[13] Mat. 6.22
(14) 2 Cor. 7. 10
[15] Isa. 7. 9
[16] Job 33. 16
Isa. 44. 3
Hos. 5. 15
[17] Isa. 16
[18] Psal. 119. 67
[19] Eccles. 7.3
[20] Isa. 32.20
[21] Pro 1.23
[22] Eph. 4. 30
[23] Jam. 1. 4
[24] Mat. 8. 26
[25] Job 33.16 compared with Pro. 15.32 21. 11

is

is the ſeat of the *vital ſpirits*, ſo it ſhould be the ſeat of *ſpiritual graces* too: It is (at leſt it ſhould be) a veſſel [26] prepared for the [27] operations of God: It ſhould be *filled* not with *carefulneſs*, but with the [28] *Spirit*.

[26] 2 Tim. 2. 21 compared with Heb. 10. 5
[27] Col. 2. 12
[28] Eph 5 18

Reaſon 3. *From you* (*your heart*) *Let not the heart be troubled*, becauſe *yours*; becauſe it is *as a veſſel*, to a [1] *conſecrated veſſel*. As for the wicked, *the heart of the wicked* [2] *is little worth*, but the heart of a believer is a [3] *dear heart* unto her *Bridegroom*: The heart of a believer is a *rich* [4] *cabinet*, which holdeth *vertues more graceful then gems*, *graces more precious then jewels*. The heart of a believer is a heart not taken up with the blood of the fabulous Duck at *Hales*, no nor yet with the *blood of bulls*, *or of goats*, but [5] with the *blood of the ſacrificed lamb*; it carrieth within it ſelf the *blood of the* Lord *Jeſus*. It is (I ſay) the *manſion* (6) where the *ſpirit of God* dwelleth, and is it fit (think you?) that ſuch a *Temple* as this? ſuch a *Mercy-ſeat*, as this, ſhould be prophaned with *fears* and *jealouſies*? with *cares*, and with *deſtructive ſorrows*?

3 Reaſon from *You*.
[1] Iſ. 66. 20
[2] Pro 10. 20
[3] Jer. 31. 20

[4] Mar. 25. 4
Ephe. 3. 19

[5] Heb. 10. 22
1 Cor. 2. 2
Gal. 2 20
Acts 20. 28

[6] *Vita eſt manſio animæ in corpore, ſicut ſpiritus in animâ*, ſay I.

Reaſon 4. *From God Almighty*; *Let not your heart be troubled*, for ye *believe in God*. The true Chriſtian hath a (1) *gracious God* to believe in; an *all-knowing*, a *merciful*, an (2) *all ſufficient God* to *believe in*, and ſhall he not *endure affliction* according to the [3] *power of God*

4. Reaſon from God.
[1] Exod. 34. 6
2 Chro. 30. 9
Neh 9. 17
Iſa. 30. 18.
Pſal. 84. 11
86. 15
116. 5. 145. 8
[2] Gen. 17. 1
[3] Rom. 16. 25
Eph. 1. 19 3. 20

[4] Col. 1. 29. God working mightily [4] in him: ſhall a believers heart ſtoop? ſhould *ſuch a man as Nehemiah* (5) *flee*? The Diſciples were at the [6] firſt *affrighted* with the ſight of their *good Angel*; but what [7] followed? There is (if ye mark it) there is a *good Angel* in this *burning* (8) *buſh*; *Be not far off, O Lord, for trouble is* (9) *hard at hand*: Do thine *afflictions* make thee *cry out*? *Be* [10] *of good chear*: If once the *child* cryeth, the *Nurſing-mother* runneth. If *troubles* be upon us, be ye ſure, *God* [11] *is a preſent help* in thoſe *troubles*. That a fourth.

[5] Nehe. 6. 11
[6] Mark 16. 5
[7] 6
[8] Exod. 3. 4. Deut. 33. 16
[9] Pſal. 22. 11
[10] 34. 18. 85. 9 145. 8
[11] Pſal. 46. 1.

Reaſon 5. From Chriſt.

Reaſon V. from *me alſo*: *beleive alſo in me*: *Let not your heart be troubled*; for ye have the [1] *Lord Jeſus* to *beleive in*. True, *no man* can upon a well-grounded, and a well-experienced [2] Knowledge *ſay that Jeſus is* [3] *the Lord*, *but* [4] *by the Holy Ghoſt*: nevertheleſſe, where once the Holy Ghoſt enableth to ſay of Chriſt, *My Lord, and my God*, there the ſoul [5] *rejoyceth in* this *Lord*, as in *the horn of* her *ſalvation*. God revealeth much of his goodneſs in the [6] *workes of* his *Common providence*; thus the Roman *Seneca*, the Greek *Aratus*, and other Gentiles ſaw that the *Lord* was *good*, *and that his mercy endureth for ever*; More of his goodneſſe he revealeth in [7] his *word of promiſe*; five ſeveral times is that one promiſe repeated, *I will never leave thee, nor forſake thee*. But the goodneſſe of God is, (8) moſt of all, revealed in

[1] Act. 26. 18.
[2] 2 Tim. 1. 12
[3] 1 Cor. 12. 3
[4] Mat. 3. 17. 1 Tim. 3. 16. John 6. 44.
[5] Phil. 4. 4.
[6] 1 Chro. 29. 14. Pſal. 57. 2
[7] as in Eſa. 41. 10. 13, 14
(8) Hoſ. 3. 5

in his *own* [9] *Son*; *in him are* [10] *all the promiſes Yea, and Amen*; for, a *Son* (ye know) reſembleth his *Father*: Hence it is, that [11] *Juſtin Martyr* denieth that ever any underſtood the true God untill firſt [12] Chriſt came: The truth is, *In him are hid all* [13] *the treaſures of wiſdom, and knowledge*; In him is *the love of God* [14] *manifeſted toward us*: *God is manifeſted* [15] *in the fleſh*, as manifeſtly good: Wherefore, if *God* as a ſpirit, *comforteth us in* [16] *all our tribulation*, our conſolation from Him, doth [17] much more abound *by Chriſt*. Chriſt Jeſus is one [18] touched, indeed, *with a ſenſe of our infirmities*! *In all our afflictions, he is* [19] *afflicted*! Wherefore *if the* [20] *Son make* us *free* from cares, *then are* we *free indeed*! for in him dwelleth both the [21] *fellowſhip* of our humane nature, and the [22] *fullneſſe of the Godhead* too: (He) as he is [23] *Lord of all things*, ſo he is [24] *one with us*; he is [25] *ours*; and *if God be for us* in our own nature, *who* [26] *can be againſt us? we will* [27] *fear none evill*; nay, we will *take* [28] *pleaſure in infirmities*, *viz.* God is *found in the likeneſſe of* [29] *men*; Chriſt doth not truſt us *alone* under the *weight* of our *troubles*, he *beares* them *for us*, and *with us*.

[9] Joh. 1. 18. 14. 9. 10, 11
[10] 2 Cor. 1. 20
[11] Cited by Dr. *Don.* Serm. on Joh. 10. 10
[12] Heb. 1. 3
[13] *Si quis haberet librum ubi eſſet tota ſcientia, non quæreret, niſi ut ſciret illum librum; ſic & nos non oportet amplius quærere niſi Chriſtum.* Aquin. in Col. 2. 3
[14] 1 Joh. 4. 9
[15] 1 Tim. 3. 16
[16] 2 Cor. 1. 3, 4. [17] 5
[18] Heb. 4. 15
[19] Eſa. 63. 9
[20] Joh. 8. 36.
[21] 17. 21, 22 23
[22] Col. 2. 9.
[23] Joh. 13. 3
[24] Mat. 1. 23
[25] Eſa. 9. 6 Rom. 8. 32.
[26] 31
[27] Pſa. 23 4
[28] 2 Cor. 12. 10
[29] Phil. 2. 7 Rom. 8 3.

Reaſon VI. from theſe *Manſions*: Therefore *let not your heart be troubled*, becauſe *in my*

Reaſon 6. From theſe Manſions.

my Fathers house are many Mansions: Should *this* [1] *world* last alwayes, a [2] *sad world* it were with us, but we shall be eased of our troubles [3] one day: alas, had not God made *the night for man to rest in*, as well as he made *the day for man to sweate in*, the *spirit before him* might [4] *faile*; but so [5] God would have it; we shall soon [6] *rest from* our *labours*; *Verily there* [7] *remaineth a Rest for the people of God*: a *rest*? nay a *reward*, though *not for*, yet *according* [8] *to our works* of patience: *Have a* [9] *respect unto the recompence of the reward*; the more your (sanctified) *troubles* are here, the better [10] your *Mansions in my Fathers house*. *Ye have* [11] *need of patience*, *that after ye have done the will of God*, *ye may receive the promise*: *Cast not away therefore your confidence which* [12] *hath so great a recompence of reward*; Have an eye (I say) to the *Mansions in my Fathers house*.

(1) Gal. 1. 4 John 16. 33
(2) 1 Cor. 15. 19
(3) Job 3. 17
(4) Isa 57. 16
(5) 54. 7
(6) Rev. 14. 13
(7) Heb. 4. 9
(8) Mat. 16. 27
(9) Heb. 11. 26
(10) *Tirinus*, *Erasmus*, *cum multis alijs in Joan.* 14. 2
(11) Heb. 10. 36
(12) 35

7. Reason from the *End why* these Mansions are here urged.

Reason 7. The last *Reason*, *why even great afflictions* cannot greatly trouble a *believers heart*, we spell from the *ultimate end* and *cause* for which these *Mansions* are here thus brought to remembrance. As I, *pag.* 6. told you, that various troubles were the *occasions of these words*; so *pag.* 4, 5, 6. I cleared unto you, that the *chief of all those troubles* (if not fore-stalled) would be *Christs approaching Ascension*. I may say of this Text, as one (1) speaketh

(1) ſpeaketh upon a like Scripture: for, (mark it) to comfort his Diſciples, Chriſt

(1) *A perſonis ad res ipſas tranſit, ut majus ſit pondus argumenti. Imo etiam à Chriſto ad Patrem aſcendit, ut deceat in ipſo etiam Chriſto, quatenus homo eſt, non idcirco acquieſcere, quia nos ad Patrem uſque ſubvehit; ſicut ipſe Chriſtus ubique teſtatur ſe miſſum à Patre, ut vinculo, cum ipſo Deo una omnes devincia-mur.* Beza in 1 Cor. 3. 22.

doth not urge, *After* (2) *three days I will revive you*; but, *In my Fathers houſe are many Manſions.* Theſe Diſciples, ſo (3) *dejected* at his *death*, ſo (4) *over-joyed* at his *Reſurrection*, how over-grieved had they been at his *Aſcenſion*, had they been ignorant of the *Manſions in my Fathers houſe*? Jeſus he fore-knew, that as with *his crucified body* all their *joys* would be (5) *buried*, ſo with his *raiſed body*, all their former *hopes* would (6) *revive*: *Did I* (7) *deſire a ſon of* (8) *my Lord? Did I not* (9) *ſay*, *Do not deceive me*? Leſs would be the tronble to their *carnal*, and (10) *worldly* minds, would *Chriſt crucified not riſe again*; then, if *being riſen*, he fruſtrate their *ſecure*, their *over-joyed hopes*, by a moſt (11) *unexpected Aſcenſion*! What is, if this be not, an *aſtoniſhing diſcomfort*? But, ſee (now) how the *compaſſionate* Jeſus preventeth all this! Ere ever he thus unexpectedly *aſcendeth*; nay, before his *reſurrection*, nay, before his *ſufferings*, (he keepeth all well!) he here, before hand, *timely* informeth, *were there no Manſions in my Fathers houſe*, ye would then ſorrow moſt of all, when ye ſhould, here on earth,

(2) Hoſ. 6. 2

(3) Luke 24. 17, 21

(4) 41

(5) Mat. 26, 56
(6) 28. 8
(7) 2 Kin. 4. 28
(8) Iſa. 9. 6
(9) Luk. 24. 41
(10) Mat. 20.

(11) Acts 1. 9

(12) Act. 20. 38
(13) Joh. 14. 1
(14) 13. 33
(15) 14. 2, 3
(16) 1 Thes. 4. 17
(17) Isa. 54. 7, 8

(12) *See my face no more*; but, *let not your heart* [13] *be troubled*; though, *whither I* [14] *ascend, ye cannot now come*; *I* now [15] *go to prepare a place for you*; to wit, that, *whither I go, there ye* [16] *may also be*; and that, not for the space of your *short, natural* lives, but [17] for ever, and ever.

So, then, Against all our Miseries, a comfort it is, that, they are but *Afflictions*; that, there is a God that *over-mastereth*, a Christ that *sweetneth*, and Mansions which *recompense* even these afflictions: but, (1) the principal (and worthily the *seventh*) *Reason* why our hearts should not be troubled here, is, that when (a little while hence) we shall exchange a *world of troubles* for *heavenly Mansions*, we shall then ever, for ever, *see* this *God* who now *moderateth our troubles*; we shall then ever, for ever, *enjoy* that Jesus from whom we are now so loth to part; that Jesus who maketh *our afflictions his Love-tokens*! Oh my brethren! *In my Fathers house are many Mansions*! (The soul of this [2] Saint knoweth it): I say, *In my Father's house are many Mansions*; therefore, *let not, let not your heart be troubled*; this God who [3] *comforteth us in all our tribulations*, this Redeemer who hath *done* [4] and *suffered so great things for us*, will, in due time, welcome us to his *Fathers house*; [5] and *so shall we ever*! ever! ever! *be with the Lord*! *When* [6] *shall I come unto thee*? *I will walk in thy house with a perfect heart.* O my

(1) *Christus ipse est* Joan. 4. 10. *donum Dei primarium & maximè principale: cætera omnia sunt tantum modo accessoria: Accessorium autem sequitur principale. S. S.*

[2] Mrs. Rutherf.

(3) 2 Cor. 1. 4

(4) Rev. 5. 9

(5) 1 Thes. 4. 17

(6) Psal. 101. 2

my Soul [7] *wait for the* Lord: *wait*, I ſay, *for the Lord*: O ye *Saints of his rejoyce in the Lord*, [8] *again*, I ſay, *rejoyce*: Hallelujah!

Ye have, I truſt, (ſuch is your patience) [1] *underſtood all theſe things:* ye have ſeen every afflicting *ſtone* [2] *rolled away:* ye have ſeen a world of Troubles [3] ſwallowed up in *Manſions of glory*: ye have ſeen *life in death*, yea and *life* [4] *more abundant too*: ye have ſeen the good [5] Angel in my Text, as it were, *face to face*: ye have ſeen his *ſtrong* [6] *reaſons*, his *ſeven reaſons*, his ſeven ſpiritual Reaſons; I had almoſt ſaid his ſeven [7] *Spirits*! Our hearts would be *troubled*, ſhould we neglect [8] Application.

O *bleſſed Spirit*, Application is thy (1) *work:* Thy work, O *bleſſed Spirit:* Thou haſt *opened* (2) *our underſtandings*, open our (3) *hearts* too: Lord, the *ſtone* is *rolled* (4) *away*, *raiſe up thy Lazarus*; *Give* us *life*, give us *life* (5) *more abundant.*

(7) 37. 34. Iſa. 49 23 40. 31
(8) Phil. 4. 4

3. The Doctrine applied.
(1) Mat. 13. 51
(2) Mar. 16. 4
[3] Joh. 14. 1, 2
(4) 10. 10
(5) Deut. 33. 16

(6) Iſa. 41. 21
(7) Rev. 3. 1
(8) Luk. 9. 44

(1) Jer. 30. 21
(2) Luk. 24. 45
(3) Act. 16. 14
(4) Joh. 11. 39, 41, 43
(5) 10. 10

AND, now, whether I look back upon the *troubles* paſt and gone; or whether I look up unto the *Manſions* already *prepared*, *let my tongue cleave unto the roof of my mouth*, *and let my right* (1) *hand forget her pen*, if I *prefer not my Soveraign above the head of my comforts.*

(1) Pſal. 137. 6

Therefore, [though I forget not my (2) diſtance,] my *firſt Application* ſhall be

(2) Prov. 25. 6

The Lively Pourtraiture of CHARLES the Second, King of Great Britain France and Ireland, &c.

TO THE

SACRED MAJESTY

Of our moſt

GRACIOUS SOVERAIGN LORD,

in all Cauſes, and over all Perſons, as well *Eccleſiaſtical*, as *Civil*, our *Supreme Governour*, CHARLES, *ſecond only to (that bleſſed Martyr, and glorious Saint) his royal Father*; of *Great Britain, France*, and *Ireland*, KING, *Defender of the Faith*; and *next unto God, and his Chriſt, the Prince of our Peace.*

My Lord, O King,

LIve, like your (1) Name, *for ever*: *live* (2) and be
The ſame you are, Εἰκὼν (3) Βασιλικὴ.
Great, as was your (4) Affliction, and our (5) woe:
Good, as late (6) Vows: *Happy*, as we (7) are now.

(1) Pſal. 112. 6
(2) 61. 6
(3) 2 Cor. 3. 18
(4) Pſal. 132. 1
(5) 2 Sam. 15. 30
(6) Pſal. 61. 8 116. 14 2 Chro. 32. 25
(7) Pſal. 144. 15 Prov. 13. 12

Thus,

(8) Ezra 6.10

Thus, thus *I* (8) *pray*: But, let
Applauſes be,
Suppreſs'd by others; and
refus'd by me;

Not as *undue*; nor, that
a *zealous praiſe*,
May too too much *mans expe-*
ctation raiſe:

Nor, that *words match not*, though,
when all is done,
Ne're *yet could penſil ful-*
ly paint the Sun.

But (loe!) *Believers* (Sir)
ſhould we diſplay
Your brighter beams, would (*ra-*
viſh'd) ſin for joy:

Saw they *Your ſoul*, they would
ſleight heav'n again,
And *doat on earth*, becauſe
on earth *You reign.*

I blame my fears! From *Charles*
no evils ſpring;
They *walk with God*, who fol-
low ſuch a King:

Next unto Chriſt, this *Prince*
of our *Peace* may

(If

(If Subjects pleaſe) *roll ev'-ry ſtone away*:

Next unto Chriſt, *He doth our life* appear;
Good Subjects find *life more abundant* here!

That *Truth*, that *Peace*, which with
[9] *His Throne* conſiſt,
Lifts us from *Earth* to *Heaven*,
from *Charles* to *Chriſt*.

[9] 1 Tim. 2. 2
Iſa 49. 23

But, the Stairs at *Whitehall* are no *winding ſtairs*: Bleſſed be God, there is no cauſe why I ſhould borrow *Verſes feet* to bring me to the *Preſence-Chamber* (there): I need not, there, *meaſure mine approaches*, where, [bleſſed be God,] *the golden Scepter* is always [1] *held forth*: As in *Majeſty*, and [2] *Power*, ſo in *Patience*, and *Clemency*, King *Charles the ſecond* reſembleth his God: God is a *God* (3) *that heareth Prayer*, and his Servant *Charles* (4) *ſhutteth not his ear*, no not unto his meaneſt Subjects; In *proſe*, therefore;

[1] Heſther 5. 2
[2] Pſal. 82. 6
[3] 65. 2
[4] Deut. 17. 20

When I compare the *troubles* of theſe *Diſciples hearts* with the *Manſions* that are ſet before them; rather, when I compare the 30. of *January* with the 29. of *May*; and again the third of *September*, with the 23. of *April*;

To the Kings moſt Excellent Majeſty.

April; Verily, if ever any Christian in the world had encouragement to *believe in God*, and *in the only Son of God*, your *Sacred Majesty* hath: I trust, the same God *who hath delivered*, (1) *will yet deliver*: *Nations* could not get *Dominion* over your *sacred person*; I trust (2) *sin* shall not: The Lord hath ~~raised and~~ removed the many *burdens*; but (I trust) not the many (3) *blessings* of your Majesties late sorows: Should not *afflictions* so great as your Majesties have been, be more and more *sanctified* unto *your Royal soul*; alas, your heart might then *be troubled* indeed: Should you desist to *believe in God*, who (4) placeth your Majesty *higher then the Kings of the earth*, it might then be unto you, and your Kingdoms a *grief of heart*: Should not your *Princely soul* believe in that only *Son of God*, who (5) suffered more for your Majesty, then your *gracious Majesty* suffered for your *lost people*, this might also trouble your heart: Lastly, should your soul (6) *neglect so great salvation*, should your soul *despise the Mansions* in your heavenly *Fathers house*; then, then your heart would be utterly perplexed! everlastingly troubled! and that beyond measure!

[1] 1 Cor. 1 10
[2] Rom. 6. 14
[3] Heb. 12. 6, 7
Psal. 94. 12, 13 and 132. 2, 5 compared with 1 Cor. 3. 16, 17
[4] Psal. 89. 27
[5] Isa. 53. 8 Heb. 2. 10
[6] 3.

But, although King *Hezekiah* did not render according unto the (1) *benefit* received, I trust your *most excellent Majesty* will. True, the more God blesseth *his* (2) *servant Job*, the more *the Devil* (3) seeketh his ruine; No doubt, where the Lord hath multiplied so unparalleld

[1] 2 Chro. 32. 25
[2] Job 1. 10
[3] 11

paralleld favours as are heaped upon your *dread Majesty*, there the malice of Satan will be very *wilie*, very *full* of (4) *stratagems*: the Serpent, once enraged, will first (5) *buffet*, then *sting*: Nevertheless, while your *sacred Majesty* figheth not only against (6) *flesh* and *blood*, but, even against (7) *Principalities and Powers*; the same God who (8) *covered your royal head in the day of battle*, the same God your *sacred Majesty* hath to *believe in*: The same Christ who delivered you from so (9) *great a death*, the same *Jesus* your Majesty hath to *believe in*; yea, he who so powerfully restored unto your *birthright* your Majesties strangely revolted Kingdoms, he can (10) *guide you with his counsel, and afterward receive you to glory*; He (I say) can bring you to the *Mansions in your Fathers house*.

(4) 2 Cor. 2. 11
(5) 12. 17
(6) 1 Pet. 2. 11
(7) Eph. 6. 12
(8) Psal. 140. 7
(9) 1 Cor. 1. 10
(10) Psal. 73.

Once more: *The bed of love wherein you rejoyce* over, our most *Gracious Queen*, your *royal Consort*, as a *Bridegroom* (1) *rejoiceth over his Bride*; the *love of your* (2) *Espousals*; and, [after that,] *the day of your* (3) *Coronation*; and, [before that,] *the day of the gladness of your* (4) *heart*; I mean, the (5) day wherein the *splendour* of your *glorious Majesty* celebrated, therefore the *greatest*; because, *the happiest Triumph* that ever yet was, by *mortal Prince, solemnized*; of these, of all these, your *prosperous Majesty* hath tasted. I most humbly appeal now unto your *dread Majesties*

(1) Isa. 62. 5
(2) Jer. 2. 2
(3) Can. 3. 11
(4) Ibid.
(5) *May* 29th.

bosome-experience: What? yea what are all these *transitory joyes*, these *fugitive felicities*, if (6) *compared* unto the *Mansions in your Fathers house?*

When he that (1) *sitteth upon the floods*, sent (2) *from above, took, and drew you out of many waters*; when he that (3) *giveth salvation unto Kings, commanded* (4) *the hearts* of all your people, as (5) *the heart of one man*; when he that (6) *causeth wars to cease*, made your patience victorious; when at length your *meekness* (7) captivated our affections; well might your Subjects *shout* (8) *unto God with the voice of triumph*; so wonderfully had the (9) *God of peace* made your Highness (what you still remain) *more* (10) *then Conquerour*: Oh *how great* (11) was *Gods goodness*! how *abundant* (12) our *peace*! how matchless your *bliss*! how unconceiveable the (13) Novelty of your joys! And yet (believe it Sir) *in* the very height of *all* your *glory*, though (I dare affirm) your glory exceeded *Solomons*; I say, in the height of your glory, your *sacred Majesties enlarged heart* was never one half so much *transported*, as, in the midst of his *unsufferable perplexities*, your *blessed* Fathers most *gracious* soul was *daily*, then *transported*, when, *possessing* (14) *heaven upon earth*, he compiled Ἐικὼν Βασιλική.

O King,

(6) See what Mr. *Bolton* in his *four last things*, p. 111. illustrateth upon 1 Cor. 2. 9

(1) Psal. 29. 10
(2) 18. 16
(3) 144. 10
(4) Lev. 25. 21
1 Sam. 10. 26
(5) 2 Sam. 19. 14
(6) Psal. 46. 9
(7) Mat. 5. 5
(8) Psal. 47. 1
(9) Heb. 13. 20
(10) Rom. 8. 37
(11) Zech. 9. 17
(12) Jer. 33. 6
(13) Psal. 114. 1

(14) If *Galeacius Caracciolus* could, much more could *Charles* the *First* say, *Let their money perish with them, who esteem all the gold in the world, worth one days society with Jesus Christ, and his holy Spirit.*

O King, *Let not your* [1] *heart be troubled*: May your Majesty roll your self upon your God: He, who first honoured your *Christian* Father with a *Crown of thrones*, and then [2] converted that *thorny crown* into a *Crown of Glory*; He can make your *Crown of pure gold*, a *Crown incorruptible*: He who when you [3] *asked life*, gave you *long life*; can give you *life more abundant*, even *life eternal*: He who translated your *royal Father* from a *world of troubles* [4] unto *heavenly Mansions*, will (though we your *loyal Subjects* hope it will be [5] long first) receive [6] your *ransomed soul* from a *body of sin* unto your *Fathers house*.

[1] 1 Chro. 28. 7, 9

[2] Θρόνος, θρόνος. *Solium* which signifieth a *Bier*, or *Coffin*, signifieth also a *Throne*, or *Chair of State*. Rev. 2 10

[3] Psal. 21. 4

[4] 2 Tim. 4. 7, 8

[5] *Regni Corona, Rex.*

[6] Rom. 7. 24, 25

Sir, the holy God who unto your suffering Father made *January* the 30. an everlasting *May* 29. can sanctifie unto you that fatal *September* 3d. into a perpetual *April* 23d. As we have seen what the *Prophets* fore-told [1] of *David*, fulfilled in the [2] *Son of David*; so what was [3] *prophesied* of King *Charles* the *First*, your *Majesty* hath lived to see fulfilled in *King Charles* the *Second*; *Believe*, therefore in God. *Believe* also *in the Son of God*, He who was unto you at your royal [4] birth, a *bright* [5] *morning Star*, may be unto you, during your happy Reign, a [6] *Sun of Righteousness*; your [7] *Shield* he hath continued, your

[1] Isa. 9. 7 55. 3 Hos. 3. 5 & *sim.* Psal. 89. 29, 36 & *sim.*

[2] Mat. 1. 1. 21. 9 Rom. 1. 3 2 Tim. 2. 8 Rev. 3. 7. 5. 5. 22. 16

[3] By good Dr. *Holdsworth* in his *Epistle Dedicatory* before his Sermon on Psal. 144. 15

[4] As at the *birth of Christ*, so at the birth of his immediate servant our King *Charles* the *Second*, a star appeared. Bp. *Morley's* Coronation Serm. p. 59. and Mr. *Cake's* his Serm. on the same day, p. 15.

[5] Rev. 22. 16. [6] Mal. 4. 2. [7] Psal. 84. 11.

Sun (I truſt) he will continue here, and (*Rev.* 22.5.) in Heaven. *Believe* alſo *in the bleſſed Spirit*; he inſpired your holy Father to write Εικὼν Βασιλικὴ: O make this *good Spirit* your *Comforter*, he will day by day enable your *ſanctified* Majeſty more and more *patriſſare*; while your *afflictions paſt*, become *future ſanctification*: So may your Majeſty *increaſe* in *faith*, that on earth in the *ſharpeſt tryals*, and in heaven within the *higheſt Manſions*, your Majeſty may ſhine Εικὼν Βασιλικὴ.

Live *in faith*, O King, and *live for ever*: Live for ever in your *Fathers houſe*; within your Fathers houſe poſſeſs the *higheſt Manſions*; and in thoſe heavenly Manſions you ſhall for *ever*, *face to face*, *enjoy Charles the Firſt*, Chriſt our *Redeemer*, God our *Saviour*: My Lord, O King, inſtead of further applying the ſeveral Duties in my Text, ſuffer that I, this [1] once, propoſe Εικὼν Βασιλικὴ. Sure I am, that in theſe two words I have ſpoken all; for, *what* [2] *can the man ſay, that cometh after the King?*

[1] Poſſibly as *Juſtine Martyrs* Apology was read by his Emperour, ſo may my *Addreſs* by *mine*.

[2] Eccleſ. 2. 12

2. To the Nobility.

2. By whom *Kings reign*, by him [1] *Princes decree juſtice*: It is of God that our *Ruler is in the midſt of us*; it is likewiſe of God that [2] *our Nobles are of themſelves*: wherefore, my [3] *heart is toward the Governours of Iſrael*, that, *offer themſelves willingly among the people.*

[1] Prov. 8. 15
[2] Jer. 30. 21
[3] Judg. 5. 9.

people. Right Honourable, Late *Diviſions* [4] *cauſed* great *ſearchings*, as in the unſearchable heart of our moſt *ſerene Prince*, ſo, in your *heart* too. Alas, Whereſoever the *mighty Oak* falleth, there the neareſt trees are moſt cruſhed. Time was, when your *heart* was *perplexed*; God, not long ſince, *poured* [5] *contempt* upon your Honours: As ever ye would that the Lord ſhould *roll away your reproach*,

[4] See Bp. *Fearns* Serm. on Judg. 5 16

[5] Job 12 21 Pſal. 107. 40

1. Keep your *hearts* [1] quiet, (I mean) keep yovr ſelves without (2) *ſpot*; ye know, They who [3] *dwell in Kings houſes, wear* [4] *ſoft cloathing*; Oh, keep your garments, *always*, [5] *keep* your *garments white.* (My Lords) Naſty vices, and *Court Favourites* are [6] incongruous: a noble *unthrift*, a noble *ſwearer*, a noble *drunkard*, a noble *oppreſſor*, *&c.* are mere *contradictions*: might a great perſon be a noble *Defrauder*, a noble *Lecher*, *& ſim.* Nobility would then ceaſe to be *vertuous*, in as much as all ſin (eſpecially every *groſs folly*) is *ſordid*, and (7) *ignoble*; wherefore, if ye would not have *your heart troubled*, (keep your ſelves from whatſoever is *vile and impure*) keep your ſelves worthy your *Princes favour*: if ye would obtain your Princes favour, [8] *love pureneſs of heart.*

[1] Iſa. 48. 2*

[2] Job 11. 15, 16

[3] Mat. 11. 8

[4] Iſa. 61. 10

[5] Eccleſ. 9. 8 A rich raiment ſoundeth better then a good report.

[6] Pſal. 105, 17 20

[7] *Virtus vera nobilitas.*

[8] Prov. 22. 11

2. If

(1) Gen 42 18 Heb. 11. 25.

2. If ye would prevent *troubles of heart*, Let not the *pleasures* of his Majesties *Court* (1) swallow up the *Mansions* in your *Fathers house*: Ah, it would be a fearful trouble unto any of you that dwell *in Kings houses*, to jump from out of a *Palace Royal* into a *Devils Dungeon*: Let it, therefore, be unto you no *grief of heart*, to have your *Conversation as becometh* (2) Christians: *In the Kings Chappel* (3) it is not now, *Preach* (4) *not in this place*; but [5] *When shall I come, and appear before God? I will* [6] *daily perform my vows.*

(2) Phil. 3. 20
(3) Amos 7. 13
(4) —— *exeat aulâ Qui volet esse pius.*
(5) Psal. 42. 2
(6) 61. 8

3. If ye would not have *your heart troubled*, frequent the (1) *Presence-Chamber*: Thou (2) *God seest me*, (3) preserveth from many sins. Again neither say *to the King of heaven, what dost thou?* neither (5) dispute *the power of his Word.* You will believe the *word of a King*, believe the *word of a God much more*; *Believe* (I say) *in God.*

(1) Psal. 16. 6
(2) Gen. 16. 13
(3) 39. 9
(4) Eccles. 8. 4
(5) Ibid.

(1) Num. 21. 18
(2) *Jer. Dyke* in his *Epist. Dedicat.* before his *Treatise* of the *Lords Supper.*

4. *Believe also in Christ:* Then do your (1) *staves of honour* grace your persons, when, with them ye *digg in this Well*: With their staves, (their *Ensigns*, say (2) some) the *Princes*, the *Nobles of the people digged a Well at the Direction of the Law-giver.*

Dub. Solut.

Quest. *What of his Direction?*

(1) 1 Cor. 10. 4

Answ. They did all drink of the same (1) *spiritual*

spiritual drink: so [2] here *v.* 17. *Ascend, O well*; [3] *spring up*; I will not say with the [4] *Rabbines*, that these waters followed them not only down the *vallies*, but *up the hills*; though *v.* 14. at these *waters of Amon* some stupendious miracle was wrought: but this I observe; that, when [5] *Moses smote the rock*, by himself alone, with his Scepter, there was then no such exultation; but, now that as *Moses Scepter*, so the [6] *Princes ensignes* are engaged, now [7] *sing ye to the Well*. *Right honourable*, some imagine, that with their staves, (as in an [8] other valley, so in this) they only made *water-troughs*, or ditches to collect and retain that water which miraculously sprang up; if so, we have the more probability for what Interpreters conclude. However, Oh, that our Princes would thus [10] make it a *well*: Oh that the *living* [11] *waters in my Text*, thus *sprang up in their hearts*! *Right Honourable*, The *Bereans* were the [12] *more noble* for *searching the Scriptures*: How so? *Answ.* The *Scriptures* [13] *testifie of Christ*: *Be wise* [14] *therefore*, *O ye Nobles*; would ye preserve your *hearts free from trouble*? Seek [15] the *God of Heavens savour*: Would ye, that the *God of Heaven* should *accept* your persons? Apply your selves *to him* [16] *whom this King delighteth to honour*: It is *good, having this friend at Court*: What shall I more say? The *greatest noble man in the world* is [18] Jesus Christ: then at length, will our *Princes* [19] *Court*

(2) *Ainsworth* on Num 21.18
(3) John 4. 14
(4) *Onkelos, Paraphras.* & *Ch ll.* & *Hiero solyt.*
(5) Num. 20. 11
(6) 21.18
(7) 17
(8) 2 Kin. 3. 16, 17
(9) *Vatablus & Munsterus* in Numb. 21. 18
to which may allude Esa: 30. 25.
(10) Psal. 84 1.6
(11) John 7 11. 37, 38
(12) Act. 17.11
(13) Joh. 5. 39
(14) Psal. 2. 10
(15) Pro. 11 27 19. 6
(16) Mat. 3. 17 17. 5
(17) Rom. 5. 2 Ephes. 3. 12
(18) Mat. 28 18 1 Cor. 15. 27
(19) Isa. 49 23

Court abound with *waters of Comfort*, *when* this (20) *fountain of ſpiritual life*, this *pure fountain* Jeſus Chriſt, is, *Beer* [21] *Elim* the *well of the mighty ones.*

[20] Jo. 13. 18
[21] Iſa. 15. 8

3.
To the Clergy.

3. By the [1] *Nobles of the people*, ſome [2] underſtand not the *ſeveral heads* of the twelve Tribes, but, the (3) *two leaders of the people*, *Moſes* and *Aaron*; I ſhall therefore, in the next place, attend not *Moſes* among his (4) *Princes*, but *Aaron*, the (5) *Saint of the Lord*, among (6) his *Prieſts*.

(1) Num. 21. 18
(2) *Vatablus*, *Munſterus*.
[3] Pſal. 77. 20
(4) Num. 21. 18
[5] Pſal. 106. 16
Pſal. 99. 6

Moſt Reverend, *Right Reverend*, *and Reverend*,

I am no (1) *Origen*, but I (2) ſhall ſtir up your *pure minds*, if while I call to your remembrance the (3) *days that are paſt*, I bleſs our God for the days that are preſent. Should we be [4] *partial in the Law*, ſhould the ſervice of our God be a [5] *wearineſs* unto us; ſhould we either by *ſloath*, *prophaneſs*, *vain-glory*, or *worldly-mindedneſs*, give *advantage unto the Adverſary to blaſpheme*, well might our *heart be troubled* with a juſt fear, leaſt, God ſhould once again both *remove us* into *corners*, and *caſt dung upon our ſolemn feaſts*: But, bleſſed, (for ever bleſſed) be his moſt holy name, the God who did caſt us into his *hot-*

(1) Ὠριγένης ἢ πάντων ἡμῶν ἀχόρτ. Suidas.
(2) --- *Fungar ego vice cotis*---
(3) See the Preface to *Herberts* Prieſt to the Temple.
(4) Mal. 2. 9
[5] 10. 13.

teſt

test (6) furnace, hath brought most of us forth, like *refined silver*; if ever *sons of Zion* were *comparable unto fine gold*, they have reason to be so, now! Ye that *dwell in the Courts of our God*, go on, and prosper: Let *the haters of God be found liars*, while ye countenance as well *Truth*, as *Peace*; as well *Unity*, as *Uniformity*; as well *Purity*, as *Decency*; and as well *Sanctification*, as *Order*. It was *Theodorets* praise of *Gregory Nyssen*, that, *He ever shewed himself, in withstanding that, whatsoever it was, which was contrary unto the rule and power of godliness*; may it be your praise too: ye, who give so great diligence (7) in *building* up the *waste places of Gods ruined Temples*, will give much more diligence to (8) *build* up Gods people *in a most holy faith*; ye, who spared neither means, nor moneys to redeem those (9) *Christians* which were *captived* by the mercilesse *Turks*, will much more pity those souls which are *captived* by *Satan* (10) *at his pleasure*; In *whatsoever state ye were*, ye *learned to be contented*; ye will now manifest, that ye have *learned* of Christ as well to (11) *abound*, as to *suffer need*; ye will (12) make *friends of that Mammon* which the world employeth in unrighteousnesse: As your *Dignities*

(6) The Heb. 11. 36. Tryals of all cruel mockings.

To fry a faggot is not more Martyrdom, then continual obloquy, said Mr. *Ferrer*. *Herberts* life, before his *Country Parson*, *ubi supra*.

(7) Hag. 1. 4, 8 2. 8

(8) Jude 20, 15.

(9) See a list of them in the *News-book*, 166$\frac{2}{3}$ *Jan.* 14th.

See also Mat. 25. 36. 40

(10) 2 Tim 2. 26

(11) Phil. 4. 11, 12

(12) Ἐπεὶ οὖν καὶ ὑμεῖς βουλόμεθα ἐκ τῆς πατρὸς τῆς ἐπουρανίου γενεσθῆναι θείαν καὶ πνευματικὴν καὶ λοιπὰς ἀνθρώπους ὁρῶμεν ποιεῖν σπουδὴν, ἀγῶνα, ζῆλον, ἀγάπην, πολιτείαν ἀγαθὴν, ἐν πίστει καὶ φόβῳ θεοῦ, ὡς βουλόμενοι τηλικούτων ἀγαθῶν τυχεῖν καὶ θεοῦ κληρονομῆσαι. S. Macarii Homilia XIV, mihi p. 77.

increaſe, you will (13) increaſe in *humility, bounty, charity*, and *ſelf-denials*. Your *proſperity* in this world, will only invite you to the *Manſions* in your *Fathers houſe*: and the more ye taſte of the *promiſes for this life*, the more ye will *believe* in God and his Chriſt for (14) *things appertaining unto godlineſs*; as ye have given the whole world the *purity of the holy Scripture* in their (15) *Originals*, ye will likewiſe give the whole world a Copy of it in your (16) lives, and converſations; As ye make a ſanctified uſe of thoſe late *tryals* which *troubled your hearts*: ſo ye will make the *Palaces* which ye here inhabit, (17) large pledges unto you of *heavenly Manſions*: yea, ye will induſtriouſly make your ſelves *examples unto believers*, while ye, therefore, *believe in God*, becauſe ye *believe in Jeſus Chriſt*, whom ye *preach*. But, who am I, that I ſhould be thus inſolent? *Moſt Reverend*, &c. ye will pardon my want of ſilence; If I *have written unto you Fathers*, it is, becauſe (18) *ye have known him that is from the beginning*.

(13) 1 Tim. 6. 17

(14) 4 8 2 Pet. 1. 3

(15) Biblia Polyglotta à Waltono edita.

(16) οἷς ὃν παρεδόθητε τύπον διδαχῆς. Rom. 6. 17

(17) Iſa. 11. 10

(18) 1 Joh. 2. 14

4. Other

4. Other (1) *Miniſters of God* there are, unto whom I owe my next Application.

To the Magiſtracy.
(1) Rom. 13. 4.

Right Worſhipful,

When the *civil* ſword was broken in peices by the *military*, as well your *hearts* as your (1) *ſwords* were *broken*: What *Commiſſion* ye then received was, at beſt, but a *Permiſſion*; Your *Opportunity* it was, but (otherwiſe then as (2) an opportunity) *Authority* it (3) was not; *Right Worſhipful*, what was then your *liberty*, is now (4) your *Duty*: Wherefore as ever ye would that *your heart* ſhould be eaſed of *troubles*, ſee (5) that there be *no peace to the wicked*. True; ye have a (6) difficult province; but *let not your heart be troubled*: As (7) divine, ſo (8) humane wiſdom deriveth your (9) *Commiſſion* from God, purpoſely, that ye may (10) not fear man: Beleive in God, he is the (11) Judge of all the earth; Beleive alſo in Chriſt, for he will Judge you according to your works. *Right Worſhipful*, If ye eſteem the *manſions in* your *fathers houſe*, ye will not *bear the ſword in vaine*; As ye expect the *poſſe Comitatus* to be

(1) Eſa. 52. 5.
(2) Gal. 6. 10.
(3) Rom. 13. 1.
(4) 1 Tim. 2. 2.
(5) See Dr. *Manton* on Jude 8. *mihi p.* 350, 351, 352, 353, 354, 355.
(6) *Ea nunc ſunt tempora in quibus nec vitia, nec remedia pati poſſumus.* Liv.
(7) Pſal. 82. 6.
(8) *--genealogiam a Dîs ducunt ut ad magna impellantur.* Varro.
(9) Rom. 13. 1.
(10) Josh. 23. 6 Deut. 1. 17.
(11) *Caput alis totius Mundi Juſtitianus.*

assisting unto you; so the *Holy God* expecteth the *sword of the Magistrate* to be (12) serviceable unto the *sword of his spirit*: It was upon good experience, that Queen *Elizabeth* applauded that County wherein she observed the *Magistrates and the Ministers walking hand in hand*: If of themselves, *little Children will not keep from Idols*, their *Fathers must tutour* them. *Jeroboam* the son of *Nebat*, and *Oliver* the father of (1 *Sam.*15.23.) *Witchcraft*, did set up *calves* in *Samaria*; but, that *made Israel sin*. A *deceived heart* will make *Anabaptists* excommunicate themselves, but God (13) forbiddeth; God, who *would have them come to the knowledge of the truth*, certainly would have them (14) *compelled* to come unto the (15) *means of knowledge*: It is natural for *man* to [16] *erre*; how great a judgement do ye bring upon them, if [17] ye allow them in the error of their way? It was not left unto *Israels* choice, whether they would *assemble* or not; in vain then [18] were the *silver trumpets* sounded: Magistrates, above any, must *mark* [19] *those that cause divisions among us*. A wide difference there is betwixt the peace of *Amsterdam*, and the peace of (20) *Jerusalem*: The Tribe of *Dan* which [21] affected a way of *wil-worship* by themselves, quite lost themselves; they are not so much as once reckoned among the [22] twelve Tribes: The sincere Christian will not be [23] over confident: Cherished Errours disturb

[24]

[12] 1 Tim. 2.2. compared with Rom. 13.6.

(13) Jude 19. Heb. 10.23.

(14) Luk. 14. 23 *Felix necessitas quæ ad meliora nos cogit; foris inveniatur necessitas, & nascitur intus voluntas.* August.

(15) Cant. 1.8. Rom. 10.14.

(16) Hos. 6.7. Pro. 10.17. Matt. 22.29.

[17] Levit. 19. 17 *Qui non prohibet peccatum cum potest, jubet.* James 5.19.20.

[18] Num. 10. 3,7,8. 16. 12, 14,15.

[19] Rom. 16. 17

[20] 1 Cor 3 3 Phil. 3.16. Ps. 122.3,4

[21] Judg. 18. 30 31

[22] Rev. 7.4.

[23] *Errare possum, hæreticus esse nolo.* Augustin.

[24] *Kingdoms*, as well as *Churches*: if therefore ye would have Christians *follow after the things that make for peace*, see that they *receive a love of the truth*. There should be no more Schism in the *body Politick*, then God hath made in [25] the *body natural*: *strife*, *seditions*, *heresies* are sins which the *tender conscience* hath great reason to [26] scruple at: They who *stumble at the word*, are [27] most what *disobedient*: it is the *spirit*, not [28] of *errour*, but [29] of *truth*, which proceedeth from the God of peace, and love. When the *Rabines* tell us, [30] that the *Scriptures* themselves do sometimes *forbear to speak the truth for peace-sake*, their *Hyperbole* slandereth the Scripture, but commendeth the peace. Nor is *Errour* a greater enemy to peace, then [31] is *Profanness*: The God of peace, is a *holy Spirit*; and the *profane person*, is [32] not far from a *lawless person*. How can ye hope, that, he who will not observe God, should [33] *obey you*? Since it frequently falleth out, that, they who [34] *please not God*, *walk contrary to all men*: The more it concerneth you, *Right worshipful*, to punish those that make our *Sabbaths*, either no *rest*, or an *idle rest*. Leave people to their own Corruptions, and (whether he hath eyes, or no) *venerable Bede* may preach unto *stone-walls*. There are stricter *Laws* [35] among us for *Gods publick worship* then ever; and why *solemn days* should be more strictly observed under *Oliver the Tyrant*, then under

[24] ὡς ἐκ τινὸς συμπαθείας. *Socrat.* Eccles. hist. li. 5. *proœm.*

(25) 1 Cor. 12 25

(26) Gal. 5. 20

(27) 1 Pet. 2. 8

(28) 1 Joh. 4. 6

(29) John 15 26

(30) *Elias Thisbites*, mihi P. 24. ברא

(31) Nehe. 13. 18

(32) 1 Tim. 1 9

(33) *Pietate adversus Deos sublatâ, sublata est fides etiam, & societas humani generis.* Cicero. Πῶς δὲ ἀνθρώπου ἔμελλον φείδεσθαι οἱ τῆς θεότητος μὴ φοισάμενοι; Nazian. Orat. 25.

[34] 1 Thes. 2. 15

(35) The Act for Uniformity; and his Majesties several Proclamations.

under *Charles the Second*, I am unwilling to learn: It is a ſhame, that under an *Oppreſſour*, we ſhould be rigid for a *Sabbath day*; and under a *Nurſing-Father*, [36] be *remiſs* on the *Lords day*! certainly, it is the will, as of our *Gracious King*, ſo of our *holy God*, that *idle*, *ſwearing*, *pilfering*, drunken and profane perſons who will not mind the ſound of the *Bell*, ſhould *feel* the *ſtroke of the Clapper*. *Right worſhipful*, as ever ye would have theſe *believe in God*, make them obſerve a *reſt unto the Lord*, that they may not fail of *Manſions in heaven*, require their preſence in your *Fathers houſe*.

(36) One end why God reſtoreth our Judges at firſt, is, that our Cities may be called cities of righteouſneſs. Mr *Rilands* Sermon upon Eſa. 1. 26. See Eſa. 32. 17.

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5. To the Gentry.

5. My *next*, addreſſeth it ſelf unto you who are, if not actually Magiſtrates, yet, the *Seminaries* of future *Magiſtracy*; unto you the *ancient*, and *eminent Gentry of this Kingdom*.

(1) Deut. 8. 18 1 Chron. 29. 12

Right Worſhipful,

(1) 34 *Ed.* 3. 22
37 *Ed.* 3. 19.
P. Fel. 20.
1 *Hen.* 7. c. 7.
P. Juſt. 16
11 *Hen.* 7. c. 7
5 *Eliz.* 21.
23 *Eliz.* 10.
1 *Jac.* cap. 27.
3 *Jac.* 12.
7 *Jac.* 11.
21 *Jac.* 28.
3 *Car.* 4.

I gratulate thoſe *Engliſh* [1] Laws which provide for your *Recreations abroad in the field*. Theſe *preſerve health*, witneſs the open air; they render you *profitable* unto your ſelves, witneſs your grounds to which they lead you; they acquaint you with the *ſituations* of your *native ſoil*; they cheriſh in you an *ability* for War; and

and preſerve, among you, *ſociety* and *friendſhip*: nay, they experience you in *Notions Philoſophical*, and [conſequently] in a *knowledge of your Creatour*. Nevertheleſs, humbly I beſeech you, beware leſt what may be your *lawful delights*, be made unto you the *troubles of your heart*. Do not (like your *Dogges*) by beating about the buſh, *weary* [2] *your ſelves to catch* [3] *vanity*: Do not (like your [4] *horſes*) run your ſelves out of breath; Do not (like your [5] *hawkes*) *ſoar high, and aim at things below you*: But, be [6] well adviſed; make the *holy Spirit* your [7] *ſtay*; Place [8] *your affections upon things above*; and (above all) *walk humbly with your God.*

(1) Eſa. 57. 10
(3) Eccleſ. 7. 25
(4) Job. 39. v. 19--25 Zech. 10 3.
(5) Job. 39. 26
(6) 1 Cor. 9. 24.
(7) 2 Sam. 22 19
(8) Col. 3. 1.
(9) Mic. 6. 8.

Riotous Prodigals, never *want money to game* with, yet never have *money to pay their debts*: ſo, divers (1) *Gallants*, never want *opportunity* to pay their *ſports*, but, can never find leiſure to *follow* their *Devotions*. Should I [2] receive comfort in theſe? *Right worſhipful*, It is in our days, as it was in the days of *Jeremiah*, when the [3] *poor knew neither the way of the Lord, nor the judgement of their God*; the Prophet thereupon, betook himſelf to [4] great men, men full of moneys, able to buy good books, and as full of leiſure, able to read what books they bought; but, theſe great mens tranſgreſſions were (5) many, and their *backſlidings* were increaſed! How ſo? *Anſw.* They (like ſome among us) were *unaccuſtomed to duty*; they had (6) *altogether broken the yoke*,

(1) *Cum ſis homo; id fac, ſemper memineris.*
(2) Eſa. 57. 6.
(3) Jer. 5. 4.
(4) 5
(5) 6
(6) 5

yoke, and burst their *bonds*. Right Worshipful, ye have a saying, "Neglect of a *penny*, loseth a *nail*, want of a *nail* loseth a *shoe*, want of a *shoe* lameth the *horse*, want of a horse spoileth the Rider: for all the world just so, The with-holding of *coin*, [7] loseth a book; want of a *book*, keepeth [8] from knowledge; want of *knowledge*, [9] hindereth grace; and want of *grace*, [10] loseth a *soul*; (a soul) for which [11] the Son of God died!

(7) Pro. 17. 16 23. 23. 8. 11
(8) 9. 9.
(9) 2 Pet. 3. 18.
(10) John. 17. 3
(11) 1 Cor. 8. 11

Let a man ever *divide* his years into three parts, and one of those three parts (say [1] some *Rabbines*) *is due unto the holy* Scriptures: Oh, that you (2) were [in this] of these *Rabbines* opinion! Oh, that there lay, ready under your pillows with you, not *Homer* (with *Alexander* the great) nor (with St. *Chrysostome*) *Aristophanes*, no nor yet *Cyprianus* with *Tertullian*, but the Gospel of *Jesus Christ*, with the *Saints of God*: Cry here [3] *Da mihi magistrum*, and spare not. Among other your *affluences*, some of you (I grant) want not for Libraries; but (alas) those Libraries want good *Students*. The *Dutch* call *Gentlemen, idle men*; I would not have the *English* do so too: The Cardinal built a magnificent Palace at *Richlieu*, but, when he had so done, he never allowed himself the happiness to [4] *behold it with his own eyes*: do not ye so deal by any Library of yours. Bibles ye have, but the same voice which spake unto St. *Augustine*, had need call unto several of you, *Tolle, lege*; *Tolle*,

(1) *Elias Thisbites* in קרא
(2) Psal. 1. 2.

(3) As *Tertullian* used to say, when he asked for *Cyprians* workes.

(4) Eccles. 5. 11

Tolle, lege; and well were it, if when the Bible is in your hand, you would light upon the (5) ſame place of Scripture which reclaimed him: In your ſports, ye learn, not only a *skill* (as of fiſhing, fowling, racing, &c.) but alſo a *phraſe* peculiar to that skill; Can you affect theſe, and be mindleſſe of a ſpiritual knowledge? Verily, the *beſt* (6) *Exerciſe*, is, that *unto godlineſſe*; the *beſt Health*, is, that *of* (7) your *Soul*; and the *beſt* (8) *pleaſure*, is, that which (9) *glorifieth your preſerver*. I mourn for you in ſecret, I am afflicted, I am aſhamed, when I ſee your *Thoughts*, your *diſcourſe*, your *Eſtates*, your *Time*, your *all*, caſt away upon *tranſitory contentments* which ſhould (in reaſon) claim no more from you, then the *ſuperfluity* of your *lives* and *eſtates*: *Right Worſhipful*, It may (peradventure) very well ſuite with the *vaſteneſſe* of your eſtates to maintain ſo many *hawks*, ſo many *hounds*, ſo many *horſes*, &c. mean while, doth it accord with the *ſalvation of your Souls*, to (10) ſquander ſo much of your *affections*, and ſo much of your *Time*, upon theſe *unneceſſary* creatures? I fear, are there ſome among you, that willingly, and deliberately, year by year, (11) diſburſe more revenewes up-

(5) Rom. 13 13,14

(6) 1 Tim. 4.7
(7) Pſal. 141.4
(8) 1 Cor. 10 31
(9) *Deus nobis hæc otia fecit.*

(10) Eph. 5.16 Col. 4.5

(11) *Relinquere aliquid propter nomen chriſti, ſive propter chriſtum, eſt chriſtum præponere omnibus, & ſuper omnia amare: ita eum eſſe charum pectori noſtro, ut illius gratiâ, parati ſimus omnia relinquere (quantumvis chara) quæ nos allicium aut etiam cogunt, ut aliquid faciamus, quod ſit contra ejus gloriam.* Muſc.

on a *needlesse* horse, then toward the *benefit* of others *Souls* (shall I say?) nay *of your own Souls?* What comfort can a beleiver have, to see many *talents entrusted* in a rich mans custody, and scarce one (of all those talents) disbursed according unto the *Doners* good intentions? *Right Worshipfull*, yet a little while, and *eternity* will *swallow up* your souls; wherefore, I beseech you, I beseech you, make not your *recreations*, your *consumptions:* Passe your time not in *vanities*, but in (12) *fear:* preferre the (13) *Dove* before the *hawke*; Love not a *Dogg*, more then a *God*; forsake your *sports*, to follow *Jesus*; do not exalt the *stables in your back-sides*, above the *Mansions in* your *fathers house.* *Right Worshipful*, ye are persons, as well of *great Understandings*, as of *great Estates*: Heavenly mansions, a dear Redeemer, a Gracious God; THESE, THESE are subjects worthy the affections of a *Generous* soul! Make sure of these, and those (14) will no longer *command*, but *serve* you; They shall be *yours*, more (15) then ever, when *you are Gods*: Once *beleive in God*, and (18) (ever after) *let not your heart be troubled.*

(12) 1 Pet. 1. 17
(13) Matt 3 16
(14) Rom. 6 14, 16, 17
(15) 1 Cor. 3 22
(16) Rom. 8. 1

6 To the Vertuous Ladies of this Island.

6. To *Principia*, *Paula*, *Eustochium*, *Marcella*, *Sophronia*, S. *Jerom* sent Epistles not a few: The (1) beloved Disciple, St. *John*, wrote as well to the *Elect Lady*, as, unto the (2) noble *Gaius*; wherefore, It

(1) 3 John 1.
(2) 3 John 1.

is

is but good manners, if (while I am amongſt the *Gentrie*) I ſalute the *Ladies*: Not becauſe they love to be courted by themſelves; but, becauſe the *Bridegroom of ſouls* hath no leſſe affection for them (3) then he hath for their Fathers, or Husbands unto whom they owe obedience.

(3) Act. 10. 34 Gal. 3. 28

Right worſhipful, as ſoon may I be induced to commend a Preaching *Miniſters* (1) *powderd hair*, or the (2) *black ſpots* on his (3) *Wifes face*, as to condemn either your [4] *broiderd hair*, or your *rich apparel*: If *Modeſty* be the *vail*, *Decency* be the *faſhion*, and *Diſcretion* be the *handmaid* which attireth you; where you aime at the glory of your God in the comelineſſe of your perſons, there dreſſe your ſelves as handſomly as ye can: the more lovely your complexions are, the more you help a *ſanctified eye* (*Tit.* 1.15.) to admire that *aimiable God* from whom ye borrow your *native beauties*. But, let not (*Right Worſhipful*,) let not what *proviſion* ye *make for the fleſh* [5] *fullfil the luſts thereof*: Should I go into one of your Kitchens [6] and obſerve there your *dreſſer-board*, made not of *common-Oake*, but of *Cedar-wood*; your *ſpits*, made not of *ordinary Iron*, bnt of the *coſtlieſt Steel* which *Spaine* affordeth; your *Cauldrons* made not of *Braſſe*, but of *refined Silver*; and your *pots*, pots, not of *bell-metal*, but of *pureſt Gold*. I would

(1) See *Man transformed*, or *The artificial Changling*: by *John Bulwer*, M. D. of the *Hair*: and of the *face*: See alſo, 1 Tim. 3 8

(2) *Bulwer ubi ſupra.*

(3) 1 Tim. 3 11

[4] 2.9

[5] Rom. 13 14

[6] *Offenditur nobis non ſemper in eos, qui peccaverint, vindicandum: quia nonnunquam ampliùs prodeſt Clementia.* Ambroſ. *ſuper* Lucæ 6. 55.

would undoubtedly expect to finde upon your Dining-room, or Parlour Cup-boards, Plate of no usual value; yea, I should think you mad, if your Withdrawing-Room were not very richly furnished. *Ladies*, I have plainly told you my thoughts; now I beseech you, what will you think of your selves, if it appear (once) that any of you do [just thus] mis-place your *pains*, and your *cost*? *Right worshipfull*: How *tender*, how *delicate*, how *choice* soever your *curious limbs* be, your *body* is still but the *Kitchen* erected *in service* unto your *Souls*.

(7) *So apt is flesh to wait on flesh, the face*
Soon steals away the heart from minding grace;
But, could you see Graces true riches, you
would wear these Pearls, and let your other go:
The Body is Souls Cabinet; Of them
Who prize the Casket, much more prize the Gem.

[7] *Dura reprehensio interdū, ne reprehensi animus magis obduretur, omittenda*, Fran. de Mendoza *in* 2 Sam. 12 36.

Right worshipfull,

A well *dressed-body* cloathing an *undressed soul*, is like an *exquisite costly mantle* covering a *tottered, beggarly* Gown; if therefore ye can bestow (1) one, two, three hours in *attiring* your *head*; it is requisite that you allow three, four, or five hours in (2) *purifying your heart by* (3) *faith*; Faith, faith alone is that which secureth *hearts* from *troubles*.

[1] *Dum parantur, tempus teritur, annus est*, Teren.
[2] 1 Pet. 1. 22.
[3] Acts 15. 9.

O

O Our moſt Gracious Queen, Queen KATHERINE,

In *purity*, in *meekneſſe*, and in all other *vertues*, your SERENE MAJESTIE *excelleth*: Therefore, *Kneeling down*, and *falling proſtrate* at your SACRED *Feet*, *I am bold* to *appeal* to your ROYAL *Experience*, whether many of thoſe Ladies, whom *your Majeſty* hath ſeen at COURT, be not (in ſome meaſure) beſide themſelves. Three Inſtances I give, why *I ſuſpect* this: Firſt, They procure *Habits*, and *Ornaments* of *too great a value* for their *Qualities*; Next, (as coſtly as they be) Theſe *Habits*, theſe *Ornaments*, they [1] *laviſh* upon their *waiting-Gentlewomen*; Thirdly, (how *gay* ſoever their *Trim*-ſervants are) They themſelves approach your Sacred Preſence *careleſly*, and *rudely attired*: MAY IT PLEASE YOUR MOST EXCELLENT MAJESTY, I do therefore conclude, that their *Habits* and *Ornaments* are of too *great value*; becauſe

(1) That *ſhining* ſtar, *Fulgentius*, ſo overlooked the *faſhion of this world*, that *winter and ſummer* he ware the *ſelf-ſame* Cloaths: for, ſaid he, Chriſtians *ſhould change*, not their apparel, but their *hearts*: but ſome vain Ladies would imitate not *Fulgentius*, but *Nero*, who would never wear one raiment twice.

theſe

theſe (if payed for) coſt much more then what *Revenues* the *Nobles*, their *Husbands poſſeſſe*, can *prudently* expend: I complain, that, theſe *coſtly vanities* are *waſted* upon their *Attendants*; becauſe *Fleſh and Blood are* (at beſt) *but the Souls hand-maidens*: I likewiſe affirm, that they themſelves abide *careleſly and rudely attired*; becauſe theſe Ladies, how unreaſonable ſoever, are (2) *living ſouls*; I ſay, *living ſouls*; although (*alas*, *poor ſouls*) ſome of them are but *ſluttiſhly* [3] *apparelled*, and as *ſlenderly provided for*! By them, no *Manſions* above, no *faith in God*, no [4] *Righteouſneſſe* from Chriſt, *inwardly* and *ſpiritually* thirſted after! (Good God!) Do theſe *Court-Ladies* ever dream of keeping *Court in Heaven?* Except, they, at length imitate the good example of their moſt Gracious Queen, ſurely their *careleſſe hearts* cannot long continue *untroubled*.

(2) Gen. 2.7. 1 Cor. 15.45.

(3) Me thinketh *A Jewel* ſparkling in (Pro. 11.22.) *a boſome deſtitute of grace*, diſcovereth a *delicate fair skin* ſpread over a *leprous conſcience*. 1 Pet. 3.3,4. Luke 16.15.

(4) No *garment* like unto the *garment of Salvation*; nor is any *beauty* like unto the *beauty of Holineſſe*.

A *Reverend Father of our Church*, gravely [1] adviſeth that, *once a week*, Princes ſhould peruſe the hundred and firſt *Pſalm*: Would ſome of our Ladies *once a week* read over the third *Chapter* of *Eſay*, it would be both their *benefit*, and their *wiſdom*. I profeſſe for my ſhare, *I ſmell* no harm in your *perfumes*, and other your *ſweetneſſes*, if they be not too *luxurious*:

(1) Biſhop *Morley*, Serm. at his Majeſties Coronation, *p.* 55.

luxurious: Rather then put any *Counteſſe* to the *bluſh*, I will not once mention *forraign paints*, or *home-made* [2] *Patches*: I will make the beſt conſtruction I can of *naked breaſts*, provided the Soul be not *naked* too.

(2) *Licitis parcimus omnes.* Wherefore, let me adviſe you, not to be too preſumptuous upon the lawfulneſs of theſe; but conſider expedience, that ſo all may be done that God may be glorified, and your ſelves more and more edified in Chriſt: If you look not to this, that which is lawfull in it ſelf, will be found unlawfull in you. *Golden Topaz*, p. 133.

But, I fear leſt, as *Trajan* was indulgent unto all his people, ſaving only unto ſuch of his Subjects as were *Chriſtians*; ſo ſome Ladies are tender of every part about them, excepting their *Souls*. Ladies, were you once ſo wiſe, as to *maintain*, but not *exceed* your Quality, no Chriſtians under Heaven would have leſſe cauſe to *trouble* their *heart*, then you your ſelves would have. True; *A woman and a glaſſe are ever in danger*; but *a woman and a Bible are ever in ſafety*. It is ſaid of that holy Martyr *Polycarpus*, that, while his body was burning, his *ſcorched fleſh* ſent forth a ſmell *fragrant* as *Frankinſence* it ſelf; juſt ſo, the exemplarineſſe of that Lady who is *crucified unto the world*, hath a ſweet winning *influence* upon *all* about Her; while the comlineſſe of her *body* [3] *adorneth* the *lovelineſſe* of her *duties*. Moreover, what the Chriſtian Lady *reſerveth* from *exceſſe*, that ſhe *improveth* unto *ſpiritual* advantages: Shee upon

(3) *Gratior eſt pulchro veniens de corpore virtus.*

upon [4] all opportunities, maketh *friends of unrighteous Mammon:* Shee *diſperſeth to the poor, viſiteth the ſick, countenanceth the Goſpel,* and furniſheth her *Cloſet* rather with *religious Books* then with *fancy-full Toyes:* Her very *Sex* maketh her *tender-hearted*; Hence it is, that ſhee is *more zealous* in love of the *truth,* in love *toward Chriſtians,* and in love *toward God,* then holy perſons of a *maſculine* judgement are. Now, as ſhe *buyeth the truth,* ſo ſhe *redeemeth the time:* ſhee weareth her *watch* on purpoſe, becauſe ſhe would not confer more hours upon that *body which muſt be covered with wormes,* then upon that *Soul* which is a *companion for Angels*; *Chambering* ſhe loveth, but, it is *for meditation-ſake*; Her *Chamber* is her *Chappel*; and herein ſhe getteth the ſtart of *Students themſelves*; for, as ſhe delighteth to improve her *ſpare-hours,* ſo ſhe hath more *hours to ſpare* then any of any other profeſſion whatſoever: ſhe is ſo *meek,* ſo *obliging,* ſo *courteous,* ſo *commanding over all her affections,* that, if ſhe were no Lady, you would call her one: It is not by chance, that, while we *ſuper-ſcribe* Lords *Honourable,* and Knights *Right-Worſhipfull,* we *write* their Ladies *Vertuous*; That perſon which *walk-*

(4) *Reader,* if my Pen be more *copious* in this then in other places; Know, I am ſo *ready a writer* here, becauſe here I fall upon a Deſcription of a Lady now with God, *viz.* the Lady *Anne Overbury,* of a Lady now with us, the Lady *Heſter Overbury;* of Mrs. *Mary Whitlock,* of Mrs. *Heſter Creſſewick,* and of others among us, unto every of whom —*quod dediſti Virenti decus atque ſentienti, Rarae, poſt cineres, habent beatae*; Yet, as they themſelves ſeek *the praiſe,* which is *not of men, but of God*; So neither ſeek I to *flatter,* but to *admonſh:*

My ſcope is to have Their *light ſo ſhine among men, that they ſeeing their good works,* and imitating their good examples may together with them glorifie *Him, from whom alone cometh every good and perfect gift:* and to whom alone *belongeth the glory, and the praiſe.*

eth

eth worthy the Lord, leadeth a *life like a Lady*, ſo naturally do a Ladies Vertues *adorn the Goſpel of Jeſus Chriſt*: *If afflictions* be the *trials* of a ſanctified Lady, her *ſorrows exerciſe a godlineſſe*: if *proſperity* be her *trial*, ſhe remaineth as *good* as *proſperous*: Such is her *moderation in worldly affairs*, that you will not find ſhe aboundeth with Coin, otherwiſe then from her works of *charity*, of *liberality*, of *hoſpitality*, of *bounty*, of *piety*, and of *munificence*: So *full of leiſure* ſhe is, that you find her *ever buſied*, but, it is in *encreaſing* a ſpiritual *knowledge*, in *converſing with Believers*, in *inſtructing* her *Familleſ*, and (to ſpeak at once) in *rejoycing in* her *God*: Multitudes of Believers was *St. Jerome* throughly acquainted with, but among all his Acquaintance, he found no Chriſtians ſo nearly reſemble *the Saints in heaven*, as *Elect Ladies* did: In the holy Goſpels, more *Women* then *Men* are noted for *miniſtring of their ſubſtance unto the Lord*; And, if [the wiſeſt of Kings,] King *Lemuel*, do, at the laſt, undertake to recommend *a vertuous woman*, he runneth on in her praiſes unto the *end of the Chapter*, I had almoſt ſaid, unto the *end of the Book*. I conclude then, that, wiſe Ladies (like *the wiſe Virgins*) therefore keep their *hearts* from needleſſe *troubles*, that they may take *oyl in their Lamps*; They reſort ſo often to their *Fathers houſe*, that they are *perfect Courtiers*; for, they have their *converſation*

ſation in Heaven; they do with ſo much perſeverance *believe in God*, that they are ever *cloathed* (if I may ſo ſpeak) with *inherent* Humility, and *imputed Righteouſneſſe*. Laſtly, while they ſtudy much to pleaſe moſt THE *man Chriſt Jeſus*, Saints they ſeem, and Saints they are.

6. To men of low degree. (1) *Rom.* 12. 16.

6. To have reſpect of perſons is not good, much leſſe, to *have the faith of our Lord Jeſus Chriſt in reſpect of perſons*: Wherefore, redeeming my time from *perſons of high degree*, in duty [1] I apply my ſelf unto *men of low eſtate*.

[1] *Joſh.* 9. 5.

Beloved, Once contrive ye to [1] dwell in the *promiſed Land*, I ſhall then yield, *There is no craft unto the clouted ſhoes.* Let *Dives* [2] *thrive in his* [3] *own greaſe*; As for you, you know, *It is grace* [4] *not money, that warmeth the man.* The *Buſtard* cannot flee farre, by reaſon of his [5] great Wings: but the *wings of a* [6] *Dove* flee away, and be at reſt; The leſſe ye are *laden* with the [7] *lumber* of this World, the [8] more *eaſie* is your *pilgrimage* toward *Canaan*: Many a Merchant had [9] ſaved *his life*, had he flung *his goods* (*Eccl.* 11. 1) into the Sea. *Beloved*, *ye* have no ſuch [10] *temptation* to *ſhip wrack* your *faith*, as great Perſonages have. Again, ſhould ye *ſow among* [11] *thornes*, ye were but [12] *ill* Husbands; if ye *plow* not *up the* [13] *fallow ground of your hearts*, the *thiſtles* which grow up in [14] your *beſomes* will be *thorns*

[2] 1 *Cor.* 1. 26

[3] 1 *Tim.* 6. 9, 10.

[4] 2 *Cor.* 1. 12.

[5] 1 *John* 2. 15.

[6] *Rom.* 8. 6.

[7] 2 *Tim.* 2. 4.

[8] 1 *Tim.* 6. 9, 10.

[9] *Luke* 8. 14, 21, 34.

[10] *Jam.* 1. 9.

[11] *Jer.* 4. 3.

[12] *Mat.* 13. 22.

[13] *Gal.* 6. 7.

[14] *Negligentia comitem ſemper habet infortunium.*

in

in your *ſides.* For, *hearken* [15] *my beloloved Brethren, hath not God choſen the poor of this world that they ſhould be rich in faith?* Chriſt ſaith, *the poor* [16] *receive the Goſpel,* I beſeech you, make his word good: Truſt me, ye are *rich,* if ye have learned of Chriſt to be [17] *content*; *A holy heart maketh one diſh a* [18] *feaſt*; However, *Let not your heart be troubled*; God [19] *is where he was,* and he was [20] *all-ſufficient.* Brethren, Would ye have *no good thing with-held* from you? *Walk* [21] *uprightly.* Would ye have all *outward comforts* [22] *added* unto you? *firſt, ſeek the Kingdom of Heaven*: do not *love the world,* if ye would [23] *uſe it. Deny* not God the [24] *tenth,* and he will give you [25] *thirty fold*; *Dare to truſt God;* and *be ye but faithfull in little,* ye ſhall be [26] entruſted with *more*: Be but ſo thrifty as to *ſow unto* [27] *Righteouſneſſe,* and in *due* [28] *ſeaſon* ye ſhall [29] *reap, if ye* [30] *faint not*: Be it, that you get your lively-hoods by *hard labour*; Verily, there are *manſions of reſt in my Fathers houſe. Beloved,* the *perſon ſpeaking in my Text* is ſo mindfull of you, that, rather then your *heart* ſhould *be troubled,* he will under-

[15] *Jam.* 2. 5.

[16] *Mat.* 11. 5.

[17] *Phil.* 4. 11.

[18] 1 *Tim.* 6. 6.

[19] *Jam.* 5. 7. *ſpes alit agricolas.*

[20] *Gen.* 17. 1.

[21] *Pſalm* 84. 11.

[22] *Mat.* 6. 33.

[23] 1 *Cor.* 7. 31.

[24] *To ſteal,* is to detain that which, 1 *Chron.* 29. 16. *is another's, contrary to his will*; and *Mal.* 3. 8, 9. *This world is nothing, except it tend unto another.*

[25] *Hag.* 2. 15, 19. *Pro.* 3. 9, 10. *Mark* 10. 30.

[26] *Luke* 16. 9, 10, 11, 12. *Matth.* 25. 21, 23, 29. [27] *Hoſ.* 10. 12. [28] *James* 5. 7, [29] *Galat.* 6. 8, 9. [30] *Prayer day and night, and life at laſt.*

take *all* your [31] *cares*; Never, never *live* by [32] *your ſhifts*: ye have *a God to truſt in*; a God which can *give* you a [33] *power to get wealth.* Would you *turn Tenants* unto ſo good a [34] *Landlord?* Jeſus Chriſt will [35] *ſtrike the bargain* for you.

[31] 1 Pet. 5 7.
[32] *Honeſt men uſe honeſt means.*
[33] *Deut.* 8. 18.
[34] *Prov.* 10. 22. [35] *Epheſ.* 1. 14, 15.

7
To the hungry, naked, and deſtitute.
Object.
Anſw.

Object. *Better is ſtale bread then none at all*; They that have wherewith to *defend the world*, may talk of *quiet hearts*, & *ſim.* but, the *hungry and naked* may ſtarve though they reckon upon *your Text*; neither your *Text*, nor your *Diſcourſe* (God help us) doth *warm* either *back*, or *Belly.*

[1] *Job* 14. 1.
[2] *Pro.* 15. 15.
[3] *Magiſtratus indicat virum.*
[4] *Pſalm* 41. 1, 2, 3. *Eſay* 58. 10, 11. 32. 8. *Pro* 3. 9, 10, 11, 24. 19. 17. *Heb.* 6. 10, 13, 16. 2 *Cor.* 9. 6, 7, 9. *Luke* 6. 38, 31. 16. 9. 12. 33. 14. 14. 1 *Tim.* 6. 18.
[6] *John* 19. 24.
[7] *Luke* 9. 58.

Anſw. True, *I wept when I was born, and every day* [1] *ſheweth why*; *all the dayes of the afflicted are* [2] *evil*; and the charity of [3] many waxeth ſo cold, that, whereas we have very *wholſome laws* for the relief of our poor; yet (in too too many Villages) both our *poor*, and our *lawes* are neglected together: The Lord awaken the hearts of *our Magiſtrates* to encreaſe [4] *bleſſings upon themſelves, by conſidering the poor and needy*: In the mean ſpace, know, He who here requireth, *Let not your heart be troubled*; He endured the [5] *cold weather* as well as you; wanted [6] *cloathes* as well as you; had no more *houſes to put his head in* [7] then you; and

and *ſuffered* a great deal *more hunger* [8] then ever you did; nevertheleſſe he [9] *truſted in God*, and was provided for. Secondly, This God, in whom ye are *here* to believe, diſpoſeth of [9] all mens hearts; He can command the *hearts* of our *Magiſtrates* to *compell*, and the hearts of your *Miniſters* to *ſolicite* your ſpeedy relief; in which caſe, *be it unto you according unto your faith*: only *reflect* upon your *converſations*, and *examine* what *ſpiritual* [11] benefit you reap from all your diſtreſſes: Know, as is *Proſperity*, ſo is *Adverſity*, if *unſanctified*, a very [12] *ſevere judgement*; if *ſanctified*, an *unſpeakable bleſſing*. Wherefore bethink thy ſelf; Thou doſt live *upon Almes*, but, doſt thou live *upon* [13] *Providence*? Thou knoweſt *thy Diſh*; but, art thou acquainted with that *God* who [14] *fill eth it*? Doth the *nakedneſſe* of thy *fleſh* cloath thy *mind* with [15] *humility*? Doth it ſend thy *weather-beaten* ſoul unto theſe *Manſions*? Doſt thou *ſhelter* thee *in* thy *Fathers houſe*? Doth the *hardneſſe of mans heart* [16] force thee to bleſſe that God whoſe *mercy endureth for ever*? Alas, if when God relieveth thee, the [17] *Houſholder* alone getteth the thanks; If thou canſt ask an Almes for *Gods-ſake*, and curſe them unto *the Devil* [18] from whom thou art not ſatisfied; If thou art content to be as [19] *wicked*, as *poor*, thou mayeſt juſtly continue, therefore *wretched*;

[8] *Mat.* 4. 12. *Mark* 11. 12.
[9] *Pſalm* 16. 8, 9, 10.
[10] *Deut.* 9. 4. 2 *Sam.* 19. 14. 1 *King.* 8. 58. 18. 37. 1 *Chro.* 29 18. 2 *Chro.* 29 36. *Ezra* 7. 27. *Pro.* 16. 9, 11, 19. 21. 21. 1. *Jer.* 24. 7. *Ezek* 11. 19, 6 36. 26.
[11] 1 *Theſ.* 4. 3.
[12] *Hoſ.* 5. 15 *Pſalm* 119. 71. *Rom.* 8. 28.
[13] 11. 36. *Eſay* 12. *Matth.* 4. 4.
[14] *Pſ.* 37. 3. 68. 10. 74. 21. 107. 9. 132. 15.
[15] *Eccl.* 25. 2.
[16] 2 *Sam.* 24. 14.
[17] *God* healeth, and the *Phyſitian* getteth the praiſe.
[18] *James* 3. 8, 9, 10, 11, 12.
[19] *Jer.* 5. 3.

wretched and *miſerable*, becauſe *ignorant* and *graceleſſe*. On the other ſide, Know, *He is* [20] *lively that is faultleſſe*, and *he that* [21] *liveth well is rich*; Gain [22] *godlineſſe*, and hang [23] *care* upon him *that careth for you*. Avoid *malice*, *envy*, *evil-ſpeaking*, a *diſtruſt of God*, *theft*, and ſuch other ſins as [25] *eaſily* overtake *needy* creatures: let your [25] *affections* be *mortified* as well as your *bodies*; be as poor *in* [26] *ſpirit*, as ye are *in eſtate*; and (then) *bleſſed are ye* [27] *poor*, *for yours is the Kingdom of Heaven*. *Let not*, *let not your heart be troubled*; for, God, who is [28] *a Judge of the Widows*, and a [29] *Father of the fatherleſſe*; *God*, *who* (30) *heareth the Ravens when they cry*, will relieve your neceſſities when ye call *upon him*; (I mean) when ye *call upon him* [31] *in truth*. They that *know* his *Name*, *will* [32] *truſt in him*, and *bleſſed are all they* who do at all times *put their* [33] *truſt in Him*; for *they that put their truſt in him ſhall not be* [34] *aſhamed*: *I never yet ſaw the righteous* [35] *forſaken*, *nor* their *ſeed begging bread* in vain: *The wicked*, *they ſhall periſh*, *and ſuffer hunger*, but [36] *godlineſſe hath the promiſe* of this Life: Wherefore ye who have [37] *need of patience*, receive ye *this Goſpel*: When all outward comforts fail you, then, then (to chuſe) *let not your heart be troubled*: ye *believe in God*, *believe alſo in* Chriſt; and when anguiſh of ſpirit maketh your preſent life a *wearineſſe* unto you;

[20] *Prov.* 15. 15
[21] 2 *Cor.* 1. 12
[22] 1 *Tim.* 4. 8 6. 6.
[23] 1 *Pet.* 5. 7.
[24] *Heb.* 12. *Prov.* 11 5, 1.
[25] *Col.* 3. 5.
[26] *Mat.* 5. 3.
[27] *Luke* 6. 20.
[28] *Pſ.* 68. 5.
[29] *No love unto the love of a Father.*
[30] *Pſalm* 146 7.
[31] 50. 15. 86. 5. 145. 18.
[32] 9. 10.
[33] 2. 12.
[34] *Joel* 2. 26.
[35] *Pſalm* 37. 25. 34. 10. 146. 7.
[36] 1 *Tim.* 4. 8.
[37] *Heb.* 10. 36.

you; when you cry out, *It is* [38] *enough Lord*, then, let this be your comfort, *viz. that in your Fathers house are many Mansions*, and in those *Mansions*, the *poor and rich* [39] *meet together*. O my Brethren, I am afflicted for you, but, *let not your heart be troubled.*

Surely, men are (1) *disquieted in vain*; *Surely, men of low degree are a lye, and men of high degree are* (2) no better. Hence it is, that King *David* directeth (3) all of them unto God; He directeth *one* (4) *with another*: but, *commonly what is spoken unto all is heeded by none*: therefore, as he joyneth *all together*, so he (5) taketh them *severally*: He *singleth* them out by their *Qualities*, *high and low*, *rich and poor*; and in another (6) place by the *years* of their *lives*: Middle aged and *young men*, *old men*, *and children*: And no marvel; for, as there is (7) *a time for all things*, so there is *a season for every* sin; *a season* not for any sins *lawfulnesse*, but, for sins *impetuousnesse*: Sin is *lawfull* in no person, but (as *unlawfull* as it is) it hath a *greater power* (8) on some *estates* then upon others: The *Nobleman* hath not so great a *temptation* to *murmuring* (9) and *complaining*, to *pilfering* and *theft*, as the *hunger-starved* beggar hath: neither hath the *hunger-starved* beggar so great a *temptation* unto *pride*, and (10) *oppression* unto *ambition*, or *treason*, as hath the *Nobleman*. In like manner, as every *condition* of man, so every *age* of man is

[38] 1 *Kings* 19 4.

[39] *Pro.* 22. 2.

2 Application to persons of all Ages.

(1) *Psalm* 39. 6.

(2) 62. 9.

(3) 11.

(4) 49. 2.

(5) 62. 9.

(6) 148. 12.

(7) *Eccl.* 3. 1.

(8) *Psalm* 18. 23. *Prov.* 30 8, 9.

(9) *Jude* 16 1 *Cor.* 10. 10.

(10) *Ezek* 45. 8.

is more subject to *stumble* upon some *offences* then others: As our (11) *fare* altereth with our *estates*, so our *appetites* (12) alter with our *years:* alas, the *abundance* of *corruptions* in our *hearts*, like the *abundance* of *waters* in a *River* encreaseth *by running*; and by encreasing *spreadeth*; yea, it ever *rusheth forth at every breach*, untill at last it *emptieth it self* into the (13) *lake of Death*. *Troubles* will (14) arise *in* our *hearts*; when we have done our uttermost, *perplexed* (15) *we shall be*: so long as our *flesh is above ground*, so long it *cherisheth* a (16) *body of sin*; O wretched men that we (17) are! who shall deliver us? When we have mastered *one* infirmity, a *second* succeedeth, and after that a *third*, &c. and the more by many, because, as the *wayes*, so the (18) *dayes* of our pilgrimage are *evil*.

(11) 1 *Joh.* 1. 8.
(12) *Jam.* 3. 2.
(13) *Mare mortuum.*
(14) *Job* 14. 4. *Heb.* 12. 1.
(15) 2 *Cor.* 4. 8.
(16) *Rom.* 6. 6. 7. 24.
(17) *Psalm* 130. 1. 69. 2. 42. 7. *Rom.* 7. 24.
(18) *Gen.* 47. 9.

It is therefore *abundantly* requisite that we proceed to take some further care, that (seeing our *busie* hearts, will, alas, be *perplexed* with the *troubles* of almost every sin) every sin do, as little as possible may be *trouble our hearts*. *Perplexed* with sin our *hearts* (1) should be, but let them not be *sinfully perplexed*; Let us watch against the vanities and vexations *first of our callings, next of our years*. I have a little removed the trouble of our Estates already, while I have (with St. *John* the *Baptist*) spoken unto several persons of several professions according

(1) 2 *Cor.* 4. 8.

unto

unto (2) their *qualities*; That (I hope) hath helped to free you from some *troubles*; with the good assistance of our *God*, in whom we *believe*; I shall ease you of many more troubles which are apt enough to *perplex* your *hearts*; if, in the next place I imitate St. *John* the *Evangelist*; and (3) write unto you, as not forgetting the years of your age.

(2) Luke 3. 10, 14

(3) 1 John 2. 12, 13, 14

Mine Application shall be, first to little Children.

TOo blame are those Nurses which sport themselves with the *frowardnesse*, *quarelsomenesse* or *fantastiquenesse* of *sucking children*; these argue a *strength* of nature indeed, but they argue a strength of a *corrupt nature*: These are matter, not of *Merriment*, but of *Humiliation*: alas, the *imputation of original sin*, *Baptism* may *wholly* wash away; the *power* of original sin (1) it washeth away but *in part*: Trùe, Great is the benefit of this most *holy Ordinance*; to the praise of the Author of this *holy Institution*, let it be for ever acknowledged, that, as the (2) *Obligation*, so the (3) *Operation* of *Baptism* is of no small moment. When *Lewis* the ninth of

I To little children.

(1) Rom. 6. 4. 3 Col. 2. 12 1 Pet. 3. 21 Gal. 3. 27

(2) Gal. 3. 27

(3) Rom. 6. 3, 6

Aqua Baptismatis habet gratiam Dei, & præsentiam Trinitatis. Ambros. *de sacram.* lib. 1. cap. 5. Πλήρη τοῦ θείου πῦρος νόει τὰ ὕδατα. *Concil. Nicen. Aqua exhibet forinsecus Sacramentum gratiæ, & spiritus operatur intrinsecus beneficium gratiæ,* August. Ep. 23.

France, was asked how he would be ſtiled, he ſaid, he would be entituled *Lewis de Poyſſy*; Reply was made, His Majeſty might finde out other places of greater Renown; and (of them) ſome, where he had obtained Victories, famous Victories: No (ſaid the King) I deſire to be called *Lewis de Poyſſy*, becauſe there I got *the moſt famous Victory that ever I obtained*; for, there I *overcame the Devil*, viz. *I was there baptized*; He knew well, that, ſo many as are *buried with Chriſt in baptiſm, ariſe new creatures*: but notwithſtanding, the *Sanctifying Spirit* is in this *Laver of Regeneration*, (4) vouchſafed unto the *elect of God*; yet, even the *elect of God* ſtill have within them, the remainders (5) of ſinfulneſſe, yea, the *root*, the *ſpawn*, the *ſeed* of every wickedneſſe. The leaſt Infants forbear *to commit evil*, upon (6) no other accompt, then they forbear to go *High alone*, to wit, only becauſe they cannot. Give them ability, they will be (7) *proud of a Ribband* ere ever they can tie it on: They will *wrangle* (8) ere ever they have teeth to bite; and will *ſpeak* (9) *amiſſe*, ere ever they can pronounce a plain word. So true is that of *Eccleſiaſtes* (10) *Childhood is vanity*, that, Nurſes had need to ſwathe, as well the *faculties of their Souls*, as the *limbs of their bodies*; they had need prevent, as well *their minds* as any *other part* of them, from growing *crooked*; they had need *to meet their inclina-*

(4) Tit. 3. 5 Eph. 5. 26 1 Pet. 3. 21
(5) Job 25. 4
(6) Pro. 22. 15 Eſay 48. 8
(7) Pſal. 51. 5 Prov. 20. 11
(8) 21. 8 Eſay 44. 20
(9) Mat. 12. 34
(10) Eccleſ. 11. 10
(11) Pro. 29. 15 13. 24 23. 14

clinations, and (as much as in them lieth) to render their *first* diſpoſitions *facile*, ductile, tractable. In a good Nurſe is required *diſcretion*, as well as *milk*; and the Babe ſucketh in *good or evil* accordingly as it is (12) *ill or well ordered*; of all cuſtomes, the *firſt cuſtomes* are a *ſecond nature*, and the ſoul *ſo worketh* as it is *at firſt* directed.

(12) *Quo ſemel eſt imbuta recens ſervabit odorem.* Prov. 22. 6 *Optimum elige; ſuave & facile illud faciet conſuetudo; conſuetudo enim altera eſt natura.*

My little Children:

A neglect in your *Nurſes* is your *infelicity*, a neglect in *your ſelves* is (1) your *blame*: The *more careleſſe* others are of you, the *more mindfull* muſt *you be of your ſelves*. It lyeth much in your power to prevent your hearts of many a *trouble* which afflict *elder* years; *Even a child* (2) *is known by his doing, whether his work be pure or ſinfull*: Oh, loſe not the benefit of your *Infancy*, I had almoſt ſaid, of your *Innocency*: Your *beſt* * *Knowledge* is, to continue *ignorant of evil*, and your *beſt Wiſdom* is, to chuſe *the fear of the Lord*. Ah, my dear *little Ones*, although neither of your mortal Parents do eye you, your *Maker*, your *Father* doth: Naturally, (3) *wickedneſſe is bound up in your heart*; be *troubled* for this, and let your *ſelf-correction* burn the *Rod*. One childiſhneſſe is, *not to*

(1) Pro. 23. 15, 19

(2) Pro. 20. 11

* The *Jewes* fear to mention a Swine, but call it *that other thing*: and all becauſe they would not have children enquire after it.

(3) Pro. 22. 15 1 Cor. 13. 11

come unleſſe ye are called; therefore (4) *Come ye children.* Another is, *not to hearken*; therefore, not only *come*, but (5) *hearken.* A third is, *not to obſerve* what ye hear; therefore (6) *receive inſtruction.* A fourth is, *not to practiſe* what ye underſtand; therefore, as ever ye prize a *Mothers* (7) *bleſſing*, forſake not the *law of* (8) *your Mother*; and, that ye may obtain the (9) *promiſe*, obey the (10) *advice of your Father.* Mine advice is, learn *obedience*; The more you be (11) *accuſtomed to the yoke*, the more *eaſie* will the *yoke* be unto you. Let it be your *paſtime* to *pleaſe God by pleaſing your Superiours*, make *Duty* your *delight.* Next, if idle ones (12) *entice you*, *conſent you not*: in all (13) *labour there is profit*; and, *in all idleneſſe, guilt*; Wherefore, be *ever* in *doing* (I mean) in *well-doing*; Nothing is more *painfull* then (is) *idleneſſe*; I abhorre it in *any* one, in a *child* (14) moſt of all: I would have Children be *as lively as they will*, and *as gracious as they can. Little ones*, I would not have you give me cauſe to ſay, *let not your heart be troubled.*

(4) Pſal. 34. 11
(5) Ibid.
(6) Prov. 8. 10
(7) See the Book ſo called.
(8) Prov. 1. 8
(9) Eph. 6. 2
(10) See *The Advice to a Son*, by *Fran. Osborn.*
(11) Lam. 3. 27
(12) Pro. 1. 10
(13) 14. 23
(14) Pſalm 103. 5

The particulars I lay down; Why (while all is yet well with you) ye ſhould give all diligence to keep your hearts (clean, *viz.*) free from troubles.

First, the *opportunity* of your *Child-hood*; ye were therefore admitted to receive the (1) *Seal of* your *adoption*, and to be *by bap-*

(1) Rom. 4. 11 2 Tim. 2. 19

tiſm

tiſm received into the *Houſhold of faith*, becauſe Chriſt himſelf hath (2) witneſſed, that *unto ſuch* as ye are (O little Children) *belongeth the Kingdom of God.*

(2) Mark 10. 14

Dub. *Why unto ſuch?*

Dub.

Anſw. 1. Firſt, Who ſo would receive the Goſpel, muſt (1) be *eſtranged from iniquity*. Now, your happineſſe it is (O little Children) that, although there be in your hearts a *root of unbelief*, yet, that root is hitherto *little ſprouted*: it beginneth to *bud*, but, hitherto *ſpread* it doth *not*; ſpread it doth, but, it hardly *brancheth*; branch it doth, but, not *over the whole* man: it brancheth over the whole man, but, *thoſe branches do* (as yet) *bear* but *little fruits*: at leaſt, their *fruit taſteth not quite* ſo *bitter* as hereafter it will taſte: I ſay, the evil which aboundeth in your hearts breaketh forth into evil actions, but into evil actions not ſo *many*, not ſo *great*, not ſo *groſſe*, as accompany perſons of elder years. Do but *break off* (2) *the evil* of your doings ſo often as they begin to *bud forth*, and you ſhall never be *irrecoverably troubled*, ye ſhall never be utterly over-grown with that wickedneſſe which hath already taken root in your hearts.

Anſw. 1.
(1) Conſulas *Rodolphum Gualterum* in *Marci* caput decimum Homiliâ LXXXII.

(2) *The firſt blow is as good as two: and one blow at the root, is as good as five at the branches.*

Anſw. 2. A little Child hath a heart which is (1) *free from* worldly buſineſſes; free from *cares*, free from *ſorrowes*, free from

2 Anſw.
(1) *Tabula raſa.*

from *ſtrong temptations:* a heart *quite empty* of all outward troubles, and, therefore *of a hopefull capacity:* a heart docile, and, in its kind, apprehenſive. Oh, how eaſily may the *Kingdom of Heaven* be commended unto this heart? How is this heart (2) prepared to obtain that *faith* which *overcometh all troubles*?

(2) *He that is firſt up, is firſt dreſſed.*

Anſw. 3. *Anſw.* 3. A Childes heart is *credulous*: *Children* and (1) *Charity believe all things*: nor can they *believe* enough in the *truthes of God*: The words of the *Rabbins*, (2) much more may the words of our God, be called חבדח; ſo *ſtrangely* do they *allure*, and *Take m.*

(1) 1 Cor. 13 7

(2) *Eliæ Levitæ, Thisbites.* א ג ר.

Anſw. 4. *Anſw.* 4. The heart of a Child is a heart (1) *eaſily weaned* from any evil; It is quickly ſaid, can ſoon deny it ſelf: Full eaſily, then, may it begin with Chriſts Croſſe, and run over the whole (2) *Alphabet* of Duties.

(1) Pſalm 131. 2

(2) Pſalm 119

Anſw. 5. *Anſw.* 5. You Children much affect to be at Church, to be a part of that Congregation wherein the *Ordinances* are exhibited: And truly, *where* (1) *God ſcattereth bleſſings*, it is *good being one of the number*, unto whom they are poured forth.

(1) Ezra 8. 21

Anſw. 6. *Anſw.* 6. A long while it is before a *Scholar* is (1) *made*, and many Schollars are

(1) For theſe two Reaſons Sir *Francis Bacon* his *Apothegms.*

uſed to be ſorry for any Schollars death, ſaith Mr. *Herbert* in

mar-

marred in the making: But, much a longer ſpace it is, before a Goſpel-Profeſſor is made a *Chriſtian*; yea, and many Chriſtians are *marred in the making*: None are more likely to become *ſound Believers*, then they that *lay hold of eternal life* in their infancy: The *Race* is *ſet before us all*, but not one [among many of us] receiveth *the prize*; nor are any more likely ſo to run (2) that they *may obtain*, then are you Children. Could I return again into *my Mothers womb*, might I again begin my *few* dayes, what *hours* (3) would I not *redeem*? my *thoughts*, *words*, *endeavours*, how would I *husband* them? How would I, as well *begin*, as *lead* my *life unto my God*! But now——! *Deareſt Children*, my complaint (4) is your comfort; my repentance, your peace; The beſt *thriving* Creatures, are they that are *reared in the beginning* of the Winter: Ye may (unhappy I can not) make *the beſt* of your *whole life*. Of the *twelve hours* ye have (as yet) *loſt* few, or none (*) *Start betimes, and win the day*: Get ground before the fleſh *lumber*, and the world *cumber* you: *He* that *would be well old, muſt be old betimes*. Dear Children, it is moſt eaſie *entring in at the ſtraight* Gate, while ye are now *ſo little*. The *Tree* (5) *early planted, no wind hurteth*: the *green Twig is pliant*; All the *ſpeed is in the morning*. Of all times of ones life, the *holy language is beſt learned*, when we *firſt* begin

(2) 1 Cor. 9. 24

(3) Eph. 5. 16 Eccleſ. 9. 10 *He cannot be vertuous that is not rigorous.*

(4) Ezek. 18. 14

* *He is not worthy of a place in* Alexanders *Army, who will then be to provide Armes, when he ſhould uſe them.*

(5) Eſay 65. 22

gin to ſpeak. Study that in your *child-hood*, which hereafter (be ye never ſo induſtrious) ye ſhall never be *ſo well able* to learn. Perſons who are untaught to pronounce (6) ח or (7) ע while they are yet *in their infancy*, will hardly ever pronounce either of thoſe two Letters *well*, (8) ſhould they live (9) a *hundred years*: Who are too *young* to (10) conſpire Rebellions, they, they, are the *Subjects* whom the Lord Jeſus maketh *Denizens* of his *Kingdom*. In the *City of God*, one of the firſt things a Child need be taught to learn, is, *to know where to finde his Fathers houſe.*

(6) *cheth.*
(7) *Gnaijin.*
(8) Pro. 9.18
(9) Eccl. 8.12 Eſay 65.20
(10) Dan. 1.4

Anſw. 7.

Anſw. 7. There is nothing more *natural unto you Children*, then, to be ever *queſtioning*, ever *learning*, ever *informing of your ſelves*, ever in (1) *imitation*. Go on, in the good Name of my God: inform your ſelves of all that your *Catechiſms* and your *Teachers can inſtruct* you: As much as in you lieth, learn *the whole* (2) *Duty of man*; learn (I ſay) *your* own Duties, and your Gods pleaſure; that ye may never be quite *out of action*: imitate *the great Exemplar* [3] even the *Perſon ſpeaking in my Text*, who is now ready to *embrace* you in the *armes* of his free Mercies and loving Kindneſſe; if He, by His [4] *Finger*, teach you to go, hold him with your [5] *hand* of Faith.

(1) Hence, *Maxima debetur pueris reverentia.*

(2) Get the the Book ſo entituled, made by Biſhop *Sterne.*
[3] As repreſented by Biſhop *Tayl'or.*

[4] Luke 11. 20
[5] 1 Tim. 6,12

A

A ſecond particular minding little Children to prevent troubles, and *practice* (1) *piety*, is; As this their good beginning is *ſafe*, ſo it is *lovely*: *A timely towardlineſſe* (like a *good preſence*) carrieth with it *letters of recommendation* whether ſoever it goeth. *Early* (2) *will I ſeek thee*, is wholſome reſolution, eſpecially when found *in a child*; I ſay, *early riſing*, is, not only your *health*, *but your praiſe*. The little one looketh *merrily* when he *taketh out a new Leſſon*; and *pretty* it is to ſee him *well behaved*. Of all ſacrifices, the (3) *Morning-ſacrifice* is the moſt acceptable; Thou makeſt the *out-goings of the* (4) *Morning* to praiſe thee, O God; even the Sun in his fulleſt ſtrength, is not one half ſo pleaſant to look unto: Neither doth the *Roſe of* (5) *Sharon bluſh* ſo much in the *flower*, as it doth in the *bud*. What (6) *Seat* more becometh a little child then his *Parents armes*? What word more *endearing*, then (7) *Abba Father*? Pray unto *our Father*, as he *is in Heaven*; *believe in God*, with Faith *unfeigned*; Remember the *ten Commandments*, to *obſerve and do them*; and (*little* as ye are) I dare *preſent you* unto the *great Biſhop of our Souls*. St. *Jerome* recordeth children incredibly young, which could by ſtrength of *memory* (rather by ſtrength of aſſiduous *induſtry*) repeat *whole Catechiſmes*, nay, the *whole Book* of *Davids Pſalmes*. My *little children*, if you *imitate* their *example*,

(1) As is preſcribed by Biſhop *Kaily*. Mark 10. 21.

(2) Pſal. 63.1 Prov. 23.24

(3) Pſalm 5.3
(4) Pſalm 65. 8

(5) Cant. 2.1
(6) Mar. 10.16

(7) Gal. 4.6 Mark 14.36 Rom 8.15

God will raise up one *St. Jerome* or other to admire, countenance, and (8) encourage you. If from his childhood *Timotheus knew the Scriptures*, he shall receive (9) praises from the *great Apostle*, *even* from the *Apostle St. Paul*. *My soul desireth* (10) *the first ripe fruits.*

(8) 2 John 4 3 John 4
(9) 2 Tim. 3. 15
(10) Mic. 7. 1

There is yet a third particular that may very justly *affright* you into *goodnesse*; it will, I hope, like the *Bedlam at the door*, make you run [*from your selves*] *to your God*; and this particular is *The certainty* (1) *of your uncertain Death*. Every Mothers child is *born to dye*; therefore it is, that *the Grave keepeth no Calender*. When I bury the dead, I like well to see children of themselves to flock about the *pit hole*: they do well to peep in it; for how soon they may be layed there, is not easily known. This I know, One *is old enough to day, to dye to morrow*; True, *Children ye* are, but, may (2) *dye like men*: Search the *Register-books* from Village to Village, they will all shew you, that every Year burieth *more Infants* then *aged persons*: We *Parents* take care for you *Children*, but (to ease us of our cares) God *singleth out* some of you; some of you he *taketh to himself*, feedeth them [as *David* did *Mephibosheth*] (3) at his *own Table*. Be mindfull therefore of *the pit* that is *digged for you*, yea, and of *the Table* that is (4) *spread for you*. In all the houshold most commonly the

(1) *Nihil est tam certum de quo nullum adeo sit dubium, quod tamen apparet esse dubium, quum tamen revera nullum sit dubium, veluti mors.*

(2) *Old Camels carry the skins of young Camels to the Market.*

(3) 2 Sam. 9. 7, 10, 11
(4) Psal. 23. 5 Revel. 3 20

the very *firſt* that *goeth to Reſt*, are the *Little Ones*; theſe are packed to (5) *bed* (6) *out of the way*: Learn therefore to *number your dayes* ſo ſoon as ye can tell five: That Child can *beſt* (7) and *ſooneſt number four-ſcore years*, who undertaketh not to accompt above *ſix or ſeven* of them his own: *Undreſs* ye (Little Children) *Undreſſe* (8) ye; Ye know not how ſoon ye may *fall aſleep*. Leave off *troubles* before they be medled with: *Betake your* ſelves unto that *holy God*, who, in your *Baptiſm covenanted* with you (9) that, if ye *would through* Jeſus Chriſt our Lord, *believe in Him*, he would *then accept your perſons*, yea, he would receive you within *thoſe Manſions*, which ye *long* (10) to ſee, and *love* to *think* of: Ye ſhall *ſee*, ye ſhall *enjoy*, ye ſhall *inherite* your *Fathers houſe*.

(5) Eſay 57. 2
(6) Eſay 57. 1 As ſaith the Proverb of the Ancients; *He liveth not long, whom the Lord loveth.*
(7) Pſal. 39. 4 Deut. 32. 29
(8) 2 Pet. 3. 12

(9) Luk. 12. 32

(10) Pſal 42. 1 compared with Pſalm 84. 1

If *Infants* do *give up the Ghoſt*, well may *Youths*; Therefore my next Counſell inſtructeth you, *young men*; That *your heart* be *not* overmuch *troubled*; Know your ſelves (I mean) *know your ſelves to be heady*; and therefore [1] *Turn not away your ear from hearing reproof*. Moreover, know your ſelves to be well *conceited* of your *own abilities*: if therefore any one among [2] you *thinketh that he ſtandeth, let him take heed leſt he fall*: *Childhood* is [3] *vanity*, *Youth* much more; more addicted to *diſports* then unto a *walking with God*; and yet a charge is layed upon thee,

2.
To young men and Maidens.

(1) Young men ſhould ſerve at the Oare, before they come to ſit at the Stern: as Sylla ſaid of Marius.
(2) 1 Cor. 10. 12
(3) Eccl. 11. 10

by the dayes of thy youth, to [4] *Remember thy Creatour*; Since *jesting is not* [5] *convenient*, say *of laughter* [6] *it is madnesse*: and *of mirth, What dost thou?* Since *evil words* [7] *corrupt good manners*, keep thee *from the evil* [8] *man*; from him, the *talk* of whose *tongue tendeth* [9] *only unto poverty*; turn away thy self[seven] from him, in whom *thou* [10] *findest not the lips of understanding*; since thy *flesh* [11] *warreth against thy soul*; *defile* [12] not that *body*, which the *Holy Ghost makes his Temple*; Know how to *possesse* thy *Vessel* [13] *in sanctification*; Though thy *reins* [14] *chasten thee in the night*-season, yet *hate* thou *the* [15] *garment* that is *spotted with sin*; *Flee* (I say) [16] *youthfull lusts*, and *sanctifie* [17] *the Lord thy God in thy heart*; *Sow not* [18] *unto corruption*, but rather *possesse* [19] *the iniquities of thy youth*; let them ever *humble* thee [20] *in* the *presence* of the *pure* God; Thy *Fathers house* hath no [21] *mansions* for an *unclean* wretch: Therefore, *keep thine* [22] *eyes straight before thee*; *avoid*, *pass* [23] *by*; *come not near* the house of her who *flattereth with her lips*; She is but a [24] *deep Ditch*,

(4) 12. 1
(5) Eph. 5. 4
(6) Eccl. 2. 2
(7) 1 Cor. 15. 33
(8) Prov. 2. 12
(9) 14. 23
(10) 7.
(11) 1 Pet. 2. 11
(12) 1 Cor. 3. 17

While the Duke of *Burbos* was accused of high Treason, the Emperour *Charls* the fifth required one of *Madrid* to lodge him in his house; The *Spaniard* told the *Emperour*, *Obey thee I will, but so soon as the Duke is once out of it, I will fire my house; for that house of mine my Predecessors never built to harbour Traitors.*

(13) 1 Thes. 4. 4. (14) Psalm 16. 7. (15) Jude 23. (16) 2 Tim. 2. 22. (17) 1 Pet. 3. 5. (18) Gal. 6. 2. (19) Job 13. 26. (20) Psalm 51. 3. Esay 66 2. (21) Ephes. 5. 8. (22) Job 31. 1. Prov. 4. 25. (23) 15. (24) 22. 14. 23. 27.

and will mire thee ſhamefully; Whoſe *heart is ſnares and nets* [25] and whoſe *hands* are *bands*, her [26] *Chambers* are the *Chambers of Death*: Though thou wert as wiſe as *Solomon*, I would counſell thee, Remember *Delilah*; [27] *Luſt hath no mean but not to be at all*; for, *it is a dangerous fire which beginneth in the bed-cloathes*; He *never thinketh that he fleeth faſt enough, who fleeth from a miſchief.*

The more thou eſcheweſt evil, the more leiſure thou wilt have to *do good and to enſue it.* When a [1] Child, thou waſt *trained up in the way wherein thou ſhouldeſt go*, therefore, go on: Let not the Chriſtian *in* [2] *green*, behave himſelf worſe then the Chriſtian *in the Orange-tawny*; *Firſt*, that which was *natural*, ſaith the [3] Text, *then* that which is *ſpiritual*; When thou waſt *nurtured in the Lord*, thou didſt begin in the *Spirit*; be not [4] made *perfect in the fleſh.* Say unto Pleaſure [5] *Gentle Eve, I will have none of your Apple: Look not on pleaſures as they come, but goe*; fool not; if thou art a *beaſt* [6] be [7] *ſenſual*; if a *man* [8] *ſpiritual*; If thou likeſt [11] *Nebuchadnezzar* better then thou likeſt *Daniel*, take thy choice: Whether is more deſirable? to be endued with the *Spirit of a holy God*, or to be

(25) Eccleſ. 7. 26
[26] Pro. 7 27
[27] 1 Kings 11, 1, 34
Jude 6.
[1] *Quo ſemel imbuta recens.*
[2] As was ſpoken of one, who habited in *Orange-tawny*, tilted ill one day, and habited in *Green* on the morrow tilted worſe: *Herberts Apothegms.*
[3] 1 Cor. 15. 46
[4] Gal. 3. 3
[5] Pſal. 5. 4 Prov. 21. 17 Jame. 5. 5 Tit. 3. 3 Heb. 11. 25. 2 Tim. 3. 4
[6] Jude 10. 2 Pet. 2. 12. [7] Jude 19. [8] Rom. 8. 6. [11] Dan. 4. 33, 34.

poſſe Deo

poſſeſſed [12] *with an unclean Spirit?* A *wanton creature is* [13] *Mummy* for the *Devil*: Let him that loveth the *flames* [14] of Hell, *burn* in luſt, as *Sodom* did: *Youth*, with what *body* wouldeſt thou *ariſe?* with a [15] body, *vile?* or *glorious?* It was the *idleneſſe*, the *fooliſhneſſe*, the *brutiſhneſſe* of *youthfull luſts*, which made the [16] *Roman* Poets ſo *ſalt*: Take away the *abuſe which luſt putteth upon us*; and many an *Epigram* in *Martial*, *&c.* may (like the *Tragedies* of *Theognis*) be as *cold* [17] *as ſnow*, for any wit they have. Were they *as hot*, as are *idle brains*: yet, that perſon who is *ſo impudent*, ſo *ill-behaved*, that he *can be acquainted*, *can be familiar*, *can be* [18] *all one* with a [19] *ſtrange* woman, may juſtly expect *trouble of heart.* The *French-pox is* [20] no *new Diſeaſe*: Be it, thou eſcapeſt [21] *rottenneſſe in thy bones*; ſure (I am) *there is rottenneſſe in thy heart*: Let *Pythagoras* [22] commend Souls unto [23] *bruits*; as for thine, Let thy ſoul [24] expect *Manſions in thy Fathers Houſe.*

The body is not for fornication, but for the [1] *Lord*: it is his [2] *Temple*; the *ſtrength*, the *abilities*, the *gifts*, wherewith it is endowed, are [3] *holy unto the Lord*: the more will be the *trouble* of thy *heart*, if thou *commit ſacriledge*: *Church-revenues*, like the *Gold of Tholouſe* in *Narbon*,

[12] Eph. 5.3 2 Pet. 2.10
[13] 2 Tim. 2.26
[14] Hoſ. 7.7 James 3. 6
[15] Phil. 3. 21
[16] *Æditui us Catullus, Tibul. Hor. Juven. Perſius, &c.*
[17] χιὼν.
[18] 1 Cor. 6. 16
[19] Pro. 5.21 22. 14. 26. 16.
[20] Num 5. 21
[21] Hoſ. 4.12
[22] Μετεμψύχωσις.
[23] Jude 10
[24] 1 John 3.3

[1] 1 Cor. 6. 13
[2] 3. 17
[3] Mat. 22. 37

bon, consume such as do [4] alienate them. Do not, do not therefore *impropriate* unto the use of an [5] *harlot*, those Endowments which of right belong unto *the services of thy God. Give not thy strength unto* [6] *women*, much lesse unto an [7] *unnatural licentiousnesse.* Look upon their *prodigious practices*, and thou wilt the lesse marvail at the *degenerate faces* of *Apes*, *Monkies*, and of *Baboones*; *Wo unto him who is alone*, if he [8] render himself like one of these. Had *Jacob* allowed himself in [9] *self pollutions*, he could never have called his [10] *first-born* his *might*, his *strength*, the *beginning of his strength.* Oh then, provoke not the *holy Spirit* to give thee over unto *thine* [11] *own hearts lusts*: Be not, be not *subjected under the power* of that *itchy idlenesse*, which scarcely ever yet found a name, no not among the *Gentiles*: Thou mayest be exalted [12] *above the Angels*, be not *worse then a beast*; that nature which the *Lord of Glory* hath already *extolled above the* [13] *Heavens*; do not thou [14] *debase* (that Humane Nature) *even unto hell.* We shall in Heaven be as *free from* any occasion of *blushes*, as are the [15] Angels; *Have* thou

[4] Among all the Souldiers of *Scipio*, not one of those which plundered the Temple at *Tholouse*, escaped an unfortunate end, *Guebara.*

[5] 1 Cor. 6. 15

[6] Pro. 31. 3

[7] 2 Pet 2. 10

[8] Eccl. 4 10

[9] I am a shamed to read what I find in *Tho. Shepherd*, upon the ten Virgins, *viz.* on Mat. 25. 5. p. 18. of the second part.

[10] Gen 49. 3

[11] Rom. 1. 24

Esay 66. 3

[12] Heb. 2. 13 6. 20. 9. 24.

[13] Eph. 2. 6

[14] Esay 57. 9

[15] Mat. 23. 30

In Deum, S. *Jerem.* Ep. 143. *In Dei naturam*, *Lactan.* *non cadit sexus.* Θεὸς ὁ πατὴρ ὁ ἀπάτωρ, ὁ ἀγενόητος, καὶ ἀνούσιος, ὁ μήτε ἄῤῥεν μήτε θῆλυ. S. *Iraeneus*. l. 11. c. 10. κατὰ αἱρέσεως. Phil. 3. 20.

thy

thy *converſation in heaven:* Meddle not with that *nakedneſſe*, which is at the beſt thy [16] *ſhame*. Place it, as the *Hebrew* Language doth, too low to be thought of, even at [17] thy *feet*; *Senſuality* is in an *unreaſonable* creature, the *higheſt*; [18] in a *reaſonable* creature the *loweſt* of ſeeming delights: ſo low, that *the perſon ſpeaking in my Text*, would be *conceived of the holy Ghoſt*: of man he would [19] not be begotten. True, *The bed undefiled is honourable* [20] but why? Not for that it [21] *ſoweth unto corruption:* but, becauſe it prepareth *a* [22] *holy ſeed*; Thus, *our uncomely parts have the more* [23] *abundant honour*; not ſo much from *our Apparel*, as from *our God*; while he, by them, preſerveth *inhabitants upon the earth*, ſucceſſively ſupplieth his *militant Church*, and raiſeth *colonies to people his heavenly Kingdom:* Do thou therefore *cloath* that with a *ſanctified chaſtity*, which the wiſdom of God hath formed after a manner [24] *fearfull and wonderfull*: I ſay, herein *our uncomely parts* will *have the more abundant honour*, if we keep our hearts *circumciſed* from all *impure* thoughts: Wherefore *reſerve* thine [25] *affections* for *ſpiritual Bleſſings*, and not for *unmortified fleſh*. There are other matters to take up thy mind if thou review my Text There are *vain imaginations* lodging in thy heart, which call for [26] thy *troubles*: Thy thoughts have *manſions* within thy *Fathers*

[16] Gen. 12 25
13. 7.
[17] 49. 10
Deut. 28. 57
טכיג.
[18] Jude 10
[19] Mat. 1. 20
[20] Heb. 13. 4
[21] Gal. 6. 8
— καὶ τὴν τοῦ δὲ γένεσιν, ἄλλου εἶναι, φθορὰν.
Ariſt. de gen. & corrupt. l. 1.
[22] Mal. 2. 15
[23] 1 Cor. 12 23
[24] Job 10. 10
Pſalm 139. 13, 15, 16
Job 31. 15
Pſalm 22. 9
Gen. 2. 7
Ezek. 16. 6
Numb. 16. 22
Phil. 3. 21
Epheſ. 2. 6
1 Theſ. 4. 17
[25] *Sapientia prima eſt*
Luke 1. 27
Stultitiâ caruiſſe.
[26] Gal. 5.
16. verſ. 18. 24, 25

thers house to dwell in; Thy *senses* should be *exercising a faith in God*; Thine *affections* should *enamour* themselves upon *the person speaking in my Text*; I say, upon Him *whom thy soul loveth*; even, upon *Jesus Christ our Lord*.

The dayes of thy youth should be so far from [1] being *dayes of vanity, uncleanesse* and *provocations*, that they call upon thee to *follow hard after holinesse*. [1] Eccl. 12. 1

Quest. *Why of all days, the dayes of thy Youth?* Quest.

Answ. 1. If ever thine *affections* be *inordinate*, they are *inordinate* in [1] thy *youth*: therefore in the *dayes of thy youth remember thy Creator*, viz. while thou art yet a youth, be [2] so wise, as not only to *fear*, but to *imitate* thy Creatour, that is, be ever in action; *for*, *No* [3] *idleneſſe, no luſt*. Answ. 1. [1] Psalm 119. 9 [2] Prov. 7. 7 14. 26. 15. 33. [3] *Otia ſi tollas* ——

Answ. 2. The midst of our age is [1] *lanched out* into an *Ocean of Turmoils*: The *dayes* of our *Childhood* (they) were not yet grown up unto *years of discretion*; therefore *remember* thou *thy Creator in the dayes of thy youth*: *Childhood* [2] maketh a shift to gain the Elements: *Youth* layeth them or- Answ. 2. [1] He that entereth into the world, entreth into a *spiritual* warre. [2] *Et diſcas oportet, & quod didiciſti ſapiens eſt, niſi agendo confirmes. Qui & facienda, ac vitanda percipit, nondum in ea quæ didicit animus ejus tranſfiguratus eſt.* Seneca. Ep. 94.

derly together: *Childhood* learneth to read, *Youth* learneth to understand what it readeth: *Childhood* findeth Moods and Figures; *youth* frameth Syllogisms: *Childhood* getteth the *principles of the Doctrines of Christ*; *Youth* goeth on *toward perfection.*

Answ. 3. *Answ.* 3. As *Education* fitteth us for our *distinct callings*; so *youth* fitteth us for our *Education*: Then is *Custome* [1] most prevalent when it beginneth *in our minority*; for, then we are *apprehensive*, *active*, *vigorous*: if ever we will learn to [2] *endure hardnesse*; if ever we will [3] *withstand in the evil day*, we must be *seasoned in our youth*; if ever we will acquire *vertuous habits*, it must be in our younger age; if *the youths* [4] *shall faint*, well may others.

[1] *Fran. L. Verulam.*

[2] 2 Tim. 2. 3 James 5. 11

[3] Eccl. 12. 1 Ephes. 6. 13

[4] Esay 40. 3

Answ. 4. . *Answ.* 4. While *Saul* was *young*, he was *choice* [1] *and goodly*: While *Jeroboam* was *young*, he was [2] *industrious*; They are *young men* whom [3] *Boaz* employeth in his Harvest-work; whom *David* sendeth [4] for provision from *Carmel*; whom *Joshua* sent to [5] espy *Jericho*; Or *Moses* to [6] sacrifice *burnt-offerings*: *Abraham* appointeth [7] *young men* to attend him in his Obedience; and *Elisha* dispatcheth a [8] *young man* [then,] when expedition was requisite. The holy Order of *Nazarites*, who more fit for it then [9] *young men*? and

[1] 1 Sam. 9. 2

[2] 1 Kings 11. 28

[3] Ruth. 2. 9

[4] 1 Sam 25. 5

[5] Josh. 2. 1 16. 23.

[6] Exod. 24. 5

[7] Gen. 22. 3

[8] 2 Kin. 9. 4

(9) Amos 2. 11

and, of all his Subjects, the *young men* are them whom the King [10] will deem *goodliest*, and [11] *most desirable*. *Priamus* himself [12] was not unhappy while young (as *Agesilaus* readily replied.) *The Lord shall have* [13] *no joy in your young men*; if not in your *young men*, in whom?

As (1) one observeth, Had not *Ovid* reduced the *acuteneſſe* of his *wit*, *mind*, and *matter* unto *boyiſh fancies*, he had been of all the *Roman* Poets, the moſt *ingenious*: ſo I; Did not *young men and maidens* miſ-place the *ingenuity* of their *youthfull age*, they would prove of all *believers* the moſt *fervent*: *There is an hour* (2) ſaith the (3) Proverb, *wherein* (*viz.* wherefrom) *a man might be happy all his life, could he* (4) *find it*. Such as are *young* may find *this hour*, would they ſet themſelves with *full purpoſe of heart* to *believe in God* through their *Lord Jeſus Chriſt*. *Beloved*, I beſeech you, let not *want of troubles* be the (5) *trouble of* your *heart*. It was ſaid of *Heſiod* (6) that he was fed with *Laurels*; as for you (*beloved*) ye may be fed with (7) *the Tree of Life*. *Make Religion your* (8) *buſineſſe*; *exerciſe* your buſie *Soules* in a *lively faith*; and that, *knowing the ſeaſon* (*Brethren*;) It is now your *ſeed-time*, loſe not ſuch *fair-weathers*; *in due ſeaſon ye ſhall reap, if* ye *ſow unto the Spirit*; Ye are now in the *flower of your age*; your *month* is the *month of May*; if ye

[10] 1 Sam. 8.16
[11] Ezek. 23.6
[12] *Plutarch.* in *Ageſilao.*
[13] Eſay 9. 17

(1) *Seneca.*

(2) Jer. 3 4
(3) *Facula Prudentum*, by Mr. *Herbert.*
(4) Eccl. 2.17 8. 5,6

(5) Luke 10. 41,42
(6) By *Plutarch.*
(7) Revel. 2. 7
(8) As Mr. *Herbert Palmer* inſtructeth.

have not *overcome* many *a* (9) *ſpiritual wickedneſſe*, it is your *ſloth*, and no *pity* ye deſerve; if in you *the Word of God* (10) *abideth* not, it is your *indiſcretion*, and ye may *thank your ſelves*. He among you that is fulleſt of complaint, were he well aware of it, hath the (11) *remedy from within himſelf*: If with (12) *Timothy*, with (13) *Samuel*, with (14) *Joſiah*, &c. ye have not been *tender-hearted* from your *Child-hood*; yet, at leaſt, with (15) *Obadiah* fear the Lord, with (16) *David* truſt in the Lord, *from thy youth up*: Yea, let God *remember thy* (17) early *Kindneſſes*: Whom the *Gentiles* fancied to be (18) their *God of wiſdom*, Him they reſembled unto *a young man*; a truth it is, *wiſdom* in a *young man* ſeemeth ſomewhat *divine*; Unto this [reputed] *God of wiſdom* theſe *Gentiles* conſecrated (as the *Emblemes* of their *manhood* and *prudence*) their *firſt* ſhaved *beards*; the moral is good: *Sacrifice* unto the Lord thy God, *Sacrifice the* (19) *firſt*, *and the beſt* of thine abilities: While thou art now in the *beginnings of thy ſtrength*, *follow* him (20) *fully*: Serve him with *all thy might*; *Prepare* thy *Soul* and thy *Spirit* as *an* (21) *offering in a clean Veſſel*, and ſo (22) bring

(9) 1 John 2. 14

(10) ibid.

(11) 2 Pet. 1. 9, 10

(12) 2 Tim. 3. 15

(13) 1 Sam. 2. 18

(14) 2 Kings 22. 19

(15) 1 Kings 18. 3, 12

(16) Pſal. 71. 5

(17) Jer. 2. 2

(18) *Apollo.*

(19) *Nihil videbant ſuum, quoniam Dei totum.* Salvian. *de Dei* guber. lib. 8.

(20) *Semper in amore cautela eſt. Nemo enim melius diligit, quam qui maxime veretur offendere.* Salvian. *Epiſt.* (21) Rom. 12. 1. (22) Eſay 66. 20.

them

them into *the houſe of the Lord*; *In all thy wayes* (23) *acknowledge him*: *A young mans glory is his* (24) *ſtrength*: *I have* therefore *written unto you young men, becauſe ye are ſtrong*; ſtrong (I hope) *in* [25] *the Lord.*

(23) Pſalm 37.4,5.
(24) Pro. 20. 29
(25) 1 John 2. 14
Eph. 6. 10
2 Tim. 2. 1
Jer. 9. 24

3.

To middle-aged men.

A *Child* is (1) ready *to learn* all things; a *young perſon* is (2) ready to *prove* all things: but *neither of them* is ſo apt to *hold faſt* his *profeſſion*, as are ye; ye who meaſure the *midſt* of your *age*: for ye have (3) climbed unto the *height of the Hill*; of the Hill of Zion, I hope. Ye do (or may) perceive *whither* your *travails bend.* He that is not ſetled in his *eſtate*, not ſetled in his *judgement*, not ſetled in his *reſolution* at *forty*, when will he be *ſetled*? A wiſe man will provide rather for *Children*, then for *Orphanes*; and, *late Marriages are ſeldom proſperous*: Therefore I preſume thou art (by this time) *conſtant unto thy ſelf.* If a *ſingle life* be thy choice, and that choice thou canſt (4) well *bear*, I truſt, thou art (5) *wedded unto thy Devotion*: I truſt, thou *joyneſt thy ſelf* (6) unto that *Lord*, who will *give thee a Name* (7) *better then of Sons and of Daughters*: Nevertheleſſe, in as much as God is the *God of the married*, as well as *of the unmarried*;

(1) Pro 22.6
(2) 1 Sam. 18. 22
(3) He who is about the middle of his age, may, *Janus*-like, at once look both *behind him*, and *before him.*

(4) Matth. 19. 12
(5) 1 Cor. 7. 32
(6) 6. 17
(7) Eſay 56. 4,5

If

If in a ſingle life you find no joy;
Marriage (1) your *luſt* (*as 'twere with fewel fire*)
Will, *with a Medicine of* (2) *the ſame allay*;
And not forbid, but, rectifie deſire:
Where braſh flames threaten Chimneys, lay on wood,
That ſpends the flame, and keeps the fabrique good.

(1) Sir *Thomas Overbury* his Wife.
(2) 1 Cor. 7. 9 *At contra hunc ignem Veneris, ſi non Venus ipſa, nulla eſt quæ poſſit vis alia opprimere.* Val. Ædituus.

Nor doth my marriage order luſt alone;
A ſecond ſelf may (3) help me ev'ry way;
And, 'gainſt my failings, make me two for one.
My ſelf (4) *I cannot chuſe, my Wife I may*;
And, in the choice of her, it much doth lie
To 'mend my ſelf in my Poſterity.

(3) Gen. 2. 18 Eccleſ. 4. 9 Sir *Thomas Overbury*, ubi ſupra.

Venus was, *Saturn* is: The *heat of* thy *blood cooleth*, but thy *love of this world* waxeth *feveriſh*: *youthfull* (1) luſts are pretty well ſpent, but (2) *pride of life* cometh on apace: alas, the *luſts of thy fleſh* are (3) crept into thine *eyes*: Thy diſeaſe removeth, *from* thy (4) *reines*, *into* thy (5) *head*; *from* thy (6) *liver*, *into* thy (7) *heart*: The Enemy who hitherto battered thy ſoul with (8) *thine own fleſh*, doth now caſt up Bulwarks againſt thee upon (9) *thine own ground*. That *unclean Spirit* which (10) *haunted thee* in thy *youth*, doth now

(1) 2 Tim. 2. 22
(2) 1 John 2. 16
(3) ibid.
(4) Pſal. 16. 7
(5) James 4. 4
(6) Prov. 7. 23
(7) 1 Tim. 6. 9
(8) 1 Pet. 2. 11
(9) Pſalm 62. 10
(10) 2 Tim. 2. 22

now transform himself into a (11) *God of this world.* The *trouble* of thy *heart* was (12) a *carnall mind*[once]; the *trouble* of thy *heart* is (13) an *earthly mind* (now:) Wherefore the Holy Ghost proceedeth from *adulteries*, and *fornications* (14) unto *theft and false witnesse*; from *fornication and uncleannesse*, (15) unto *hatred, variance, emulations*; yea, (16) unto down-right *covetousnesse*: For which cause, having warned us, that, *Whoremongers and Adulterers God will judge*; He (17) presently addeth, *Let your conversation be without covetousnesse; and be content with* what ye have.

(11) 2 Cor. 4. 4
(12) Rom 8. 6
(13) Phil. 3. 19
(14) Mat. 15. 19
(15) Gal. 5. 19. 20
(16) Eph. 5. 3
(17) Heb. 13. 4, 5

Thus, having endeared our *Souls and bodies* (1) as *a reasonable sacrifice unto* our *God*, the Apostle immediately forewarneth us against another of Satans *stratagems*; *Be not*, saith he, (2) *be not conformed unto this world*: Beloved, whether our *life past* hath been, or hath not been, *consumed in* a state of *unbelief*, this Exhortation of St. *Pauls* remaineth very pertinent and seasonable.

(1) Rom. 12. 1
(2) 2.

First, If *from the womb* (1) *unto* our *infancy*; if *from the dayes of our* (2) *infancy unto* the yeares of our *youth*; if *from* our *youth* up *unto* present *maturity*, we have drank *in iniquity*, *as if it* [3] *were* wholsome *water*; now that we are of a ripe understanding, it doth so much the more (4) concern us, to provide for the health of our

(1) Esay 48. 8
(2) 65. 20
(3) Job 15. 16
(4) Jer. 13. 27

our Souls: after, ſo long, ſo many provocations, we are (I ſay) the more neerly concerned, now, at length (5) to *believe in God*, and to *believe in Chriſt*. It is the *trouble* of our *hearts*, that we have parted from the *innocency* (6) of our *Childhood*; It is the grief of our minds, that we have not improved (7) our *education*; and, can we fool away our *intereſt in the world* too? When we were Children, we did not (8) *put away childiſhneſſe*; while we were *youthfull*, we [9] *ſerved divers luſts*; Now that *carnal pleaſures* have been the *trouble* of our hearts, ſhall *earthly cares* be our *vexations* too? we ought to *ſacrifice our bodies* unto the *Father of* [10] *Heaven*; and dare we ſacrifice our hearts unto the *God* [11] *of this world?*

On the other ſide: If (through mercy) our *Childhood* hath been [1] *nurtured in the fear of the Lord*; or, if God gave us the grace to *remember* [2] our *Creator in the dayes of* our *youth*; how is it that we forget him now? *what iniquity* [3] *have* we *found in* our *God*, that we ſhould *caſt him off now* in the *midſt* [4] *of our age*, in the very (5) *beſt of our eſtate?* In our Infancy, we *entred into a Covenant* with our God; we were *baptiſmally engrafted* into Chriſt; in our *youth*, we *bloſſomed*; now that we are in our *Autumn*, ſhall all the *fruits* of our Faith *fall to the ground?* ſhall we,

(5) 1 Pet. 4 2, 3

(6) Matth. 18. 3, 4

(7) Pro. 22. 6

(8) 1 Cor. 13. 11

(9) Pſal. 25. 7

(10) Rom. 12. 1

(11) 2 Cor. 4. 4

[1] Eph. 6. 4

[2] Eccl. 12. 1

(3) Jer. 2. 5

(4) Pſalm 102. 4

(5) 29. 5

we, like the [6] *curſed fig-tree*, fail our Makers expectation.

When [1] *Ageſilaus*, having *gained one Victory*, would *animate his Souldiers* for another, he cauſed the *Priſoners* whom he had taken captive, to be *ſtripped*; then, calling unto him his Souldiers, he telleth them [2] *theſe* [effeminate ſmall-limbed, inconſiderable wretches] *are the enemies ye fight againſt*; *theſe* Ornaments, coſtly Apparrel and Treaſures, *are the ſpoil ye fight for.* Beloved, if the [3] *contempt* that accompanieth a *mean eſtate*, be the Enemy we fight againſt, how [4] contemptible is this enemy? eſpecially, unto him that [5] hath *a God to ſuſtain him*, a *God to rely upon*? *the manſions in our Fathers houſe*, the *Son* of our *God*, the *Father of mercies*, the *God of all bleſsings*, theſe are the *prize* we fight for. Let us therefore, *in underſtanding* ſhew our ſelves [6] *men*: *Every day bringeth its* [7] *bread*; had we the wit to truſt [8] an *all-ſufficient Creatour*: if it be better for us to be *rich* [9] then *poor*; to be *honourable* then *mean*; *let not our heart be troubled*, our God needeth [10] none of our *ſhifts*, none of our *carkings*, nor *indirect means* of ours, to make us *wealthy*, *great* or *honourable*: the way to [11] be *wealthy*, *great*, *honourable*, is, to take *God along wth us*: *If any man love this world* [12] with his firſt love (if he love it otherwiſe

(6) Mat. 19.20

[1] *Ageſilaus* in *Plutarch.*

[2] Οὗτοι μὲν οἷς μάχεσθε. ταῦτα δὲ ὑπὲρ ὧν μάχεσθε.

[3] —*infœlix paupertas* — *homines ridiculos facit.*

[4] Rom. 8.35
1 Cor. 4.8,9

[5] Pſal. 27.1

[6] 1 Cor. 14.20

[7] Luke 11.3

[8] 1 Pet. 4.19

[9] Pro. 30.8

[10] Phil. 4.6

[11] Prov. 10.22
1 Cor. 3.22

[12] 1 John 2.15

therwiſe then for (13) Gods ſake) *the love of the Father is not in him.* Dare we in the ripeneſſe of our experience, and underſtandings, [14] *commit* ſo high *an affront* againſt the *great God?* Dare we preferre [15] our *vain ſhifts* before his *daily Providence?* our *worldly* [16] *wiſdom* before his *ſpiritual inſtructions?* Dare we *love the* [17] *things of this world*, before the *manſions in our Fathers Houſe?* Nay, would any of us, if we might, occaſion *the King of* Sodom to ſay [18] *I have made* Abraham *rich?* or would we accept of *plenty* [19] *peace, pleaſure*, or *honour* from any hand, but *Gods?* Commendable [20] was that Souldier in *Oxford*-Garriſon, who (as needy as he was) would *not accept* of *Gold* from Him who was *no friend* unto his moſt *gracious Soveraigne*: O my God, as low as I and my Family are, *if* [21] *thy preſence go not with us, carry us not up hence.*

Beloved, mine Exhortation is, that *this* [1] *preſent evil world* may not perſwade us *out of our Chriſtian names*: By theſe, we (in ordinary converſe) call our Children: Why? *Anſw.* Becauſe they had need be often minded of their *Chriſtendome*, and of their *vow in Baptiſm.* Striplings, we likewiſe call by their *Chriſtian names*, ſo ſubject are they to an inconſtancy: But, he that is *of full age*, he that is *ſetled*, *and* ſtayed,

[13] *He loveth God too little, who loveth any thing beſide God, except for Gods ſake.* R. B.
]14] James 4.4
[15] Mat. 6.31
[16] Gen. 17.1
[17] 1 John 2.16
[18] Gen. 4. 23
[19] Pro. 15. 16. 16. 18.
[20] Jam. 4.4
[21] Exod. 33 15
[1] Gal. 1.4

stayed, we repute him so much a Christian, that ordinarily we term him *Good-man*, *Master*, & *sim*. The more unhappy they that create unto themselves [2] needlesse *troubles of heart*, by trying the [3] *wickednesse of folly* with *Solomon*; or by [4] *laying house to house*, and *coveting* Nabolls *Vineyard* with *Ahab*; or by *building* [5] Castles in the ayr with *Cain*; or by [6] *boasting* themselves in their own *Treasures* with *Hezekiah*. Every *field* is a *Garden* to him that *acquainteth* [7] *himself with* his *God*. A mans *wisdome* consisteth not in *coveting* what he cannot easily compasse; [8] but, in *improving*, *what he* already *hath*, unto the benefit of his soul: would we not *over-task* [9] our selves with *needlesse law-suits*, *projects and designs*; we should find in the world *food and rayment*, *Sun-shine* and *Star-light*, *Rivers* and *Fountains*, *Flowers* and *Prospects* enough and enough prepared to our hand; for our *Recreations* and *Delights*. Instead of minding their Books, and other their Duties, Children *scatter away* their [10] *precious time* upon *idle toyes*; and yet their *Fathers*, which *mourn* for them, [11] *cherish* the very same *folly*. The *Child* is *pinning* and *unpinning* baby-*clouts*; the *mother* doth the same in *affected Apparrel*; the *child buildeth Ovens* with untempered morter *in the streets*; the *Father* is as vain in *Housings* and

[2] Jer. 2 36
[3] Eccl. 7. 25
[4] Amos 3. 15
Esay 5. 8
1 King. 21. 1
[5] Luke 12. 18
Gen. 4. 17
[6] Psal. 10. 3
2 Kings 20. 13
[7] —*quælibet herba deum.*
[8] Luke 12. 15
Beatus est non qui habet quæ cupit, sed qui non cupit quæ non habet.
Desius Ausonius.
[9] Eccl. 2. 24
3. 22.
5. 18.
Hoc tandem didicit Henricus Wotton.
Animas quiescendo fieri sapientiores.
[1] χρόνος ἁπάντων πατήρ, Pindar.
[11] like *Hermogenes*, who was *among boys an aged man, among aged men a boy. Magno conatu nugæ.*

and *Enclosures*. How our *children* mis-spend their *time* and *abilities*, we are *sensible*: but alas, *many of us* [12] are *insensible*, that (of the two) we are the more *blame-worthy*: our best *experiences*, our best *understandings*; our *best estate* what is it employed upon; upon things which [*] *perish in the using*? upon the *vain diversions* of *pleasures*, *profits* and *honours*? or upon the removing of these *unnecessary troubles* from our *hearts*? Surely, the *best of our life* is then *best husbanded*, when, eying *Death*, *Judgement*, *Hell*, *Heaven* and *Eternity*, we prepare our selves for these. The Holy Ghost calleth unto children, *as children*, unto [13] young men, *as young men*, unto old men, *as old men*; but he nowhere singleth out middle-aged men, *as middle-aged*. viz. He that is now about the *midst of his age*, hath the *vigour of* his *youth*, seconded with the *gravity* and *experience* of an *aged* person: it were therefore a notorious shame for him to be negligent of *believing his God*, of *trusting* upon *his Saviour*, and of hastening to his Fathers House. Some [14] would have it the praise of *Bellarmine*, that he is ever as constant to himself, as if he had written all his Works in two hours: Oh that *Believers* would be thus constant unto [15] their *spiritual peace*, especially, in this *midst of* their *age* [16], which maketh constancy *facile*, and almost *natural*; It

[12] He that hath time, and looketh for better time; Time will come he shall repent of his lost time.

[*] *Vivere, Gallio frater, omnes beate volunt: Sed ad pervidend-m quid sit quod ad beatam vitam efficiat, caligant.* Seneca de vitâ beata. *Sapiens autem nihil facit quod non debet; nihil prætermittit quod debet.* Idem de Clementiâ. *l.* 2.

[13] Psalm 148.12 1 John 2.12, 13,14

[14] *Apothegms* by Mr. George Herbert. p.189,190.

[15] *Urbem produxit dum castella defendunt.* Cicero de div. lib. 2.

[16] Psalm 102.24 *Suave illud & facile fecit, consuetudo.*

It was [17] a good practice of *Ignatius Loyola* in that, when he heard the Clock strike, he would say to himself, and unto others, *I have now one more hour of my life to answer for*: Beloved, of all the hours of our life, the hours for which we shall be most accomptable, are these of our *best estate*; because, in these, we have most ability to *refuse the evil*, [18] and *chuse the good*; In these, we *best understand* what a [19] *trouble of heart* every thing is, that doth not *forward* our *Salvation*; In these we may best *goe from strength* [20] *to strength*, from an *earthly poverty* to a *spiritual*; from [21] *trusting in Riches*, to a *trusting in the living God*; from [22] *empty pleasures*, to *heavenly expectations*. Of all the ages of a mans life, *this is the age* which draweth nearest unto that *perfection* wherein *Adam* [23] was created, and which [24] *Christ sanctified* by his *Administration* of the *Gospel of our peace*: If ever we can be so wise [25] as to make *Gold* of *Copper*, to make a *spiritual benefit* of all that is *before us*, it is now that we are in our *full strength*: *still fisheth he that* [26] *hath catched one fish*; he that hath found in his Child-hood what (27) *peace they have who love Gods law*; he that in his youthfull dayes *walked with God*; will now, in the *excellency of his life*, *believe* in God, *rejoyce in Christ*, and make sure of the *Mansions in his Fathers House*.

4. If

[17] Eph. 5. 16

[18] 1 Cor. 14. 20

[19] χρόνος σοφώτατος ἁπάντων. *Thales.*

[20] Psal 84. 7 2 Pet. 3. 18

[21] 1 Tim. 6. 17

[22] Psalm 16. 11

[23] Eph. 4. 13

[24] Luke 3.

[25] See Mr. *George Herberts* Poem, entituled *Elixir*.

[26] 1 Pet. 2. 2, 3

[27] Psalm 119. 165 Phil. 1. 10 3. 12. Luke 10. 27

4. If Wiſdom be expected from full age, much more is it expected from you that are *full of dayes*. *Plutarch* relateth of *Alcibiades* (1) that he rendred his *Infancy*, his *youth*, and his *manly ſtature* exquiſitely *amiable* and *pleaſant*; may what was attributed unto his *limbs*, be due unto the *vertues* of a *believers ſoul*; yet, we ſhall not conclude ſuch a one perfect, untill he hath alſo *crowned his gray hairs* with *ſpiritual wiſdom*: Alas, ſo doth *time* (2) *undermine* us, that *half our life is ſpent before we begin to live unto our God*; and, if we are alive unto God, (3) it is a *holy converſation which preſerveth us as we are*. *Yeares know more* (4) *then Books*, and tell us by experience, that *what abideth in vanity, endeth in vexation*; Therefore I ſaid, (5) *Dayes ſhould ſpeak, and multitude of Yeares ſhould teach wiſdom*; But, although it becometh me to *keep ſilence before the gray hairs*, here is *one in my Text* who hath a right to ſpeak. Verily, When the *evill dayes are* (6) *come*, when the *yeares are drawn nigh wherein* ye complain *ye have no pleaſure*, it is then our Duty to beſeech you, *Let not your heart be troubled*. Hours are ſpent ſince your *Sun* was *in the Zenith*: yea, your *Sun* [O my Fathers] is not farre from *ſetting* now; the *long ſhadow* (7) which it doth now caſt, wanteth but a little

4 Unto aged perſons.

(1) Ὅτι καὶ παῖδα, καὶ μειρακίσκον, καὶ πάσῃ συναρθῆσαι τῇ ἡλικίᾳ, καὶ ὥρᾳ τῷ σώματι ἐράσμιον, καὶ ἡδὺν παρέχειν. *Plut. Alcib.*

(2) Pſalm 144. 4

(3) 1 Pet. 1. 8

(4) No wiſdom like the wiſdom of experience.

(5) Job 32. 7

(6) Eccl 21. 1

(7) Eccl. 6. 12

little of *the ſhadowes of Death*: You have numbred twice as many dayes upon earth as our Saviour *Jeſus Chriſt* himſelf did: If ye know not (8) *gray hairs are here and there upon you*: (these are Meſſengers which (of his loving kindneſſe) the *Ancient of Dayes* ſendeth unto you: The *ſtaves in your hand rap at Deaths door*, rather, at *the Manſions in your Fathers Houſe*: you will therefore call upon your God, who is *eares to the deaf, eyes to the dim-ſighted*; *health unto broken-bones*, and *a ſtaffe of life unto all ſuch as lean upon him*; He that hath *taught you from your youth*, (9) will not *forſake you when old and gray-headed*, eſpecially if ye *declare the works which he hath done*, and ſhew your Childrens Children what the Lord hath wrought for you and yours (10) *in your dayes*. The *obſervations* of *aged Chriſtians* are *Treaſures* layed up (11) for *Generations to come*, more precious then thoſe prepared by the *Chinois* againſt two or three hundred yeares hence; while our *Fathers* tell us *what was done in their dayes*, the *troubles* which arreſt their age they feel not; Their (12) *hoary head is a crown of glory, if it be found in the way of righteouſneſſe*. They can convince us how *inſipid* (13) Creature-comforts are unto him that *ſavoureth the things that are of God*; They will accompt ſo many of their years loſt, utterly loſt, as have not been *exerciſed*

(8) Hoſ. 7. 9

(9) Pſalm 71. 17, 18

(10) Pſal. 44. 1

(11) 102. 18

(11) Prov. 16. 31

(13) Gal. 6. 14

unto

unto (14) *godlineſſe.* They will profeſſe they never were (15) truly *wiſe,* untill they at laſt began [in all their actions] to *conſult,* not the *world,* but the *holy Scriptures*: not their own *inclinations,* but the *pleaſure* and *praiſes* of their (16) *God*: So much, and no more, they have lived as they have *believed in God,* as they have *believed in Chriſt,* and as they have ſurveighed the *Manſions in* their *Fathers Houſe.* Thus much they know, and thus much they will tell us, when we (17) receive their inſtructions. The *aged Believer* is as full of *Soliloquies,* (18) as of *Solitudes.* While *wearifome nights* hold his *eyes waking,* he *communeth with his own heart* upon his bed; even then when his *life* is a *bitterneſſe* unto him, then, then, (19) his *meditations are ſweet.* Death cannot come ſo faſt towards his decrepid body (20) but he can haſten, as faſt, to meet it in his deſires; a long while he hath deſired to lay (21) aſide his *Tabernacle of fleſh,* which, were it not the (22) *Temple of the holy Ghoſt,* would be the *trouble of* his *heart*: he hath hitherto (23) *tarried the Lords leiſure,* he will now give diligence to *endure unto the end*; every day he is waiting, and (25) longing to ſee thoſe *Manſions* many years ſince *prepared* in his *Fathers Houſe*: he hath *believed* the *ſuffering* of his Redeemer, he would (26) now behold him in his *glorious exaltations*;

(14) Eph. 5. 16

(15) Deut. 32. 29

(16) 1 Cor. 10. 31

(17) Eccl. 7. 4 *Keep company with good men, and thou ſhalt be of their number.*

(18) Pſal. 1. 2 63. 6. 77. 12. 119. 99.

(19) 104. 34

(20) 2 Pet. 3. 12

(21) 1. 14

(22) 1 Cor. 9 16

(23) Hoſ 12. 9 Mic. 7. 7 Hab 2. 3

(24) Matth. 10. 22

(25) Pſal. 42 1 84 1, 2.

(26) Col. 3. 1. 20

altation; and he *knoweth* ſo well *in whom* he *hath believed*, that he thinketh the time long before his ſoul taketh wing to [27] *ſee him as he is.*

Danger it ſelf is (1) *the beſt remedy againſt danger*: not is there any forrain means ſo prevalent to free our hearts from unprofitable troubles, or to (2) force us upon a faith *in God*, or to drive (3) us toward the *manſions in* our *fathers houſe*, as unavoidable neceſſity is. In other parts of our fraile life, although we are ſo *often called upon* by (4) aches, diſeaſes, and manifold afflictions; allthough we are *frequently foretold* in [5] the holy Scriptures that Chriſt will ſteal upon us unawares; allthough our *Church-yardes* openly convince us of this truth, while we weekely ſtumble over *new graves*, yet our [6] *ſlow, dull, backſliding* ſouls will not timely remember their diſſolution at hand: we deſign to *make our calling and election ſure*; but, what we deſign, that we delay. Now, the happineſſe of the *aged* convert, is, that although other Chriſtians (moſt unwarrantably) run the *hazard of delayes*, He (being ſo aged) dareth not: He wiſely conſidereth, that

Firſt, *As age groweth old, ſo* [1] *covetouſneſs groweth young*: Uſually, *Head and ſhoulders* ſtoop not towards the ground faſter then the *heart* it ſelf doth; *Duſt* [2] *would to duſt*: This He conſidereth; wherefore, ſince he can *carry nothing out of the world*, he bequeaths the

(27) 1 John 3 2

(1) *Ingens telum neceſſitas.* Exod. 14. 10. Hoſ. 2. 7. 5. 15
(2) Mat. 8. 25
(3) Deut. 30. 15

(4) Mich. 6 9 Pſal. 119 15 1 Cor. 11. 32
(5) Mat. 24. 42 44 1 Theſſ. 5. 2 Rev. 3. 3. 16. 15

[6] Luk. 24. 25

[1] Pſal. 119 36 Heb. 13. 5

[2] Hab. 2. 6

(3) 1 John 2.15 James 4 4
(4) Pſal. 131.2
(5) 1 Cor. 15. 19 Mat. 6. 19, 20 Pro. 22. 3
[1] Mat. 4. 21
[2] Eccleſ 9. 10
[3] 2 Cor. 1. 12
[4] 13. 5.
[5] Mark 9. 23
(1) Heb. 10. 36
(2) Eph. 6. 12
(3) Pſal. 51. 5
(4) Jer. 17. 9
(5) 1 Pet. 2. 11
(6) 1 Theſſ. 3. 5
(7) Job. 14. 14 Luk. 18. 1
(8) Eph. 6. 13, 14 1 Pet. 5. 8
(9) Pſalm 39. 1 18. 23. 119. 11
(10) Gen. 6. 5

love of the world [3] unto ſuch as will trouble themſelves for it; while his *experienced* [4] *heart* is weaned, ſatisfied, fixed; He well knoweth, that *ſo long as he ſought the world, he never miſſed troubles*; but, *the wind in his face, doth now* [5] *make him wiſe* for his latter end.

Secondly, *James*, and *John* (1) amended their netts: Every *neglect of duties* is like *a breach in* thoſe *fiſhing netts* (2) the longer it continueth, the *wider it groweth:* delaies, like *over ripe cherries*, do one draw down another: but, as *even reckonings keep us* [3] *long friends*, ſo [4] *daily accompts keep even reckonings.* (True) *He undertaketh a great work that worketh out his ſalvation*; yet *nothing is* [5] *hard to him that ſetleth to it.*

Thirdly, *Light burdens long born* (1) *wax heavy*, and *who ſo travaileth far hath* (2) *many encounters*, viz. Our originall ſin is ſo (3) *bred in the bone* that it will not *out of the fleſh*; the *treacherous* heart (4) ſo *conſpireth* with the fleſh, that it (5) *warreth againſt the ſoul*; the *envious* Devil ſo (6) *ſeduceth* the ſoul, that ſhe full often ſtarteth *a ſide from* her *God*; therefore [7] *all the dayes of* his *appointed time* he *will waite untill* his *change come*: *He ſhould not* [8] *ſleep that watcheth an enemy*; *ſuſpicion* [9] *is no vice where we are jealous of our ſelves*; and *ſince, in* (10) *every houſe lives a Theif*,

woe

woe unto that houſe wherein (11) *is no chideing*; for, if *Chriſt be out of doors*, *there* (12) *is no body at home*; and, *if* (13) *no body be at home*, *the houſe is dead.*

Fourthly, *The* (1) *death of a yong wolfe*, *never cometh too ſoon*: as Hereſie, ſo any other ſin whatſoever, is *better ſuppreſſed at the firſt*, then it is afterwards *removed*: *Every wickedneſſe is at ſtrife* (2) *with God*; the *begining hereof is as* (3) *when one letteth out water*; it is *beſt left off*, *before it be medled with*: The *reſolved mind* hath (4) no thoughts for *Egypt*, no lingrings (5) for *Sodom*. An (6) *examined enterprize goeth far*; and, ſince the *idleneſſe of unbeleif* muſt be ſhaken off, *the ſooner*, *the better*: for *the offender never pardoneth* (7) *himſelf*, if he be a Chriſtian.

Fifthly, *At dinner* (1) *my man commeth*: The *hypocrite* ſtalketh with religion (2) to ſhoot at worldly aimes: But, *he that is holy*, *is* (3) *holy for himſelf*: *He* (4) *commandeth enough*, *who obeyeth a wiſe God.* Themiſtocles *liked his baniſhment* (from *Greece* into *Perſia*) *ſo well*, that he gave out he had been *utterly loſt*, if he had not *periſhed*: and (this we ſee) had not the *heart* of (5) theſe diſciples been *troubled*, they had been the leſſe minded of their *fathers houſe*: *Old age bethinketh it ſelf* (6) *of heavenly manſions.*

Sixthly. *He that is thrown once*, *would* (1) *ever wreſtle.* When the news of the death of (2) *John Corven*, father of *Matthias*

(11) 2 Cor. 7. 1 13. 5
(12) John 15. 5
(13) Rom. 8. 9

(1) James 1. 14, 15
Heb. 12. 1
Eph. 4. 27
Rom. 12. 9
Eſa. 59. 5
Cant. 2. 15
(2) Pro. 15. 26
(3) 17. 14
(4) Luk. 17. 32
Exod. 16. 3
(5) Gen. 19. 26

[6] Luk. 14. 28

[7] Pſal. 51. 3

[1] Job. 1. 9
[2] Ezek. 33. 31
Hoſ. 7. 14
[3] Pſalm 86. 2
1 Tim. 4. 8. 6. 6
[4] Gen. 12. 4
Revel. 21. 7 17. 1
Eph. 6. 8
Mat. 16. 24.

[5] Job. 9 25
[6] 1 Cor. 1 5 19
[1] Gen. 30. 8 32. 24
2 Pet. 2. 19
[2] [*Bonfin.* lib. 8. Cited by *Camerarius. Hiſt. meditat.* l. 2. cap. 9.

(King of *Hungary*) was brought unto *Mahomet* (*Sultan* of the *Turkes*) *Mahomet*, vehemently casting down his eyes, brake forth, [3] Ibid. first into tears, next into these words (3) *Never, Never Prince since the beginning of the world had such cause to weep as I have; for, I am deprived of all means of avenging my self, for that great shame, which* (in winning so many battels from me) *John brought upon me.* My *Fathers*, he that hath listed himself under the banner of *Jesus Christ*, hath (4) no such occasions of complaint: we [4] Gen. 3. 15 1 Pet. 5. 8 Rom. 5. 12 — 21 have [indeed] received a mortal over-throw in the fall of *Adam*; great is the misery, great is the reproach, many are the troubles which that *old Serpent* hath maliciously brought upon us all: But, our comfort is, that, (5) as *our shame* dieth not, so neither dieth *our Adversary* the Devil: No: [5] 1 John 4 4. 2, 13, 14 5. 4, 5 He is so full of his *stratagems*, so *good at tempting*, that he *daily appeareth* in his likenesse, daily giveth us *fresh opportunities* of (6) avenging our selves upon his pride; while *through Christ who* (7) *strengtheneth us*, [6] 1 Pet. 5. 9 James 4. 7 [7] Phil. 4. 11 we daily (8) *withstand* him, (9) *resist* him, [8] Eph 6. 13 *wound* (10) his *head*, and *put* (11) *him to flight*: He who resisteth *stedfast in the faith*, [9] James 4. 7 [10] Gen. 3. 15 Psalm 68. 21 118. 7. 41. 11 shall *see his desire upon his enemy*. *By this* we *know that God favoureth us*, *because* our *enemy doth not* (12) *triumph over us*. [11] 1 John 2 14 [12] Psalm 41 11

Seventhly, The *wise Virgin* will not, then (1) be to seek for *oyl*, when the *bridegroom* [1] Mat. 25. 4

is

is comeing: Neither, will the *experienced believer* want a (2) *ſtaffe*, while he, either [3] *foardeth Fordane*, or *climbeth* the wearisom top of [4] *Piſgah*: He knoweth, that, *every* [5] *mile is two in winter*: He is ſo thriving, that, he [6] layeth up *a penny againſt Chriſtmas*: He walked [7] *while he had light*, [8] and made *proviſion for a dear day*: He cannot ſay, *So many years I have loſt*; the [9] more years he *numbreth*, the more *he applieth his heart unto* a ſpiritual *wiſdom*; He expecteth the [10] *aſſaults of Sathan*, and therefore armeth himſelf with [11] *ſheild* and *helmet*: He is not now to make his *laſt will*; at leaſt, his *Soul*, he hath [12] *bequeathed* unto God: Ere ever [13] he be *layed* upon his *bed of languiſhing*, he hath *ſet his ſoul in order*: ſo doing, He *valueth a* [14] *feather in hand more then a bird in the aire*; and eſteemeth *one* [15] *ounce* of *ſanctified goodneſſe*, before a *whole buſhel* of *fruitleſſe oſtentation*: He furniſheth his heart [16] with *ſpiritual knowledge*; exerteth [17] his *knowledge* into *faith*; his *faith* into *ſtrong aſſurance*; his *aſſurance* into a *love unfeined*: when chill age [18] *benummeth* and *palſieth*, as well his *underſtanding*, as his *head*, he then [19] *knoweth in whom he hath believed*; He can (then) *live* [20] *upon the quick ſtock*: When his *ſight* and *Hearing* utterly fail, then, [21] then, [as, in winter, Swallows, and ſummer birds ſubſiſt upon a viral

[2] Pſalm 23.4
[3] Gen. 32.10
[4] Deut. 34.1
[5] Eccleſ. 12.1 Ier. 12.5
[6] John 12.35
[7] Eph 5.16
[8] 1 Tim. 6.19
[9] Pſalm 90 12
[10] 1 Pe. 5.8
[11] Epheſ 6 - 14,16,17
[12] Pſalm 86 2
[13] Revel. 2 22
[14] Pſalm 95 7,8 Luk. 19.42 2 Cor. 6.2 John 7.34
[15] 2 Tim. 3.5 Eph. 6.6,7 Joſh. 24.14
[16] Pſal. 119 11
[17] Eſa. 64.7 2 Pet. 3.18
[18] Eccleſ. 12 1
[19] 2 Tim. 4.7
[20] Col. 3.16
[21] Pſal. 71 18 Heb. 13.5 John 13.1 Phil. 1.6 Jude 24 Revel. 1.18.

vital heat, andare of themſelves, a nouriſhment unto themſelves] the ſpirit of God (that) [22] ſuſtaineth him; and ſo richly doth Gods word dwell in his retired memory, that his meditation [23] knoweth no night.

Eightly, *He who* [1] *feareth death, enjoyes not life*: He therefore [2] *dieth daily*: The *conſumed candle* while it *winketh*, and *winketh*, untill it *catcheth* after [3] her *vaniſhed flame*, night by night, reneweth unto him the future [4] *expiration* of his *deceaſing Soul*: Nor is it any new thing, with one of his age [5] *to go to bed in the dark*: His *Lords leiſure* he [6] *tarrieth*; His *maſters* [7] *call* he *attendeth*; but can moſt chearefully [8] *reſt from his labours*, ſo ſoon as ever his God ſhall allow him [9] to *ſleep*; He *ſleepeth ſweetly*, who [10] *ſleepeth* in Jeſus.

Ninthly, A *neceſſity* is layed upon the *long-lived* Chriſtian: His *old age hath no time to dally in*: He hath received (1) his *præſto-money*, and muſt march: *If to Heaven* (2) *he will not, to Hell he ſhall*: Other (3) people *may* die, but he *muſt*: Wherefore, he of this *neceſſity* [4] maketh a *vertue*, ſo great a vertue, that, the nearer he cometh to the *ſhoare*, the more he prepareth for *rocks*: If at any time *Nature* beginneth to

(22) Phil. 1 1 9 4. 19
(23) Pſal. 1. 2. 63 6. 104. 34. 119 97, 99. 1 Tim. 4. 15. Joſh. 1 8.
[1] Deut. 28. 66 Eſa. 33 18.
[2] 1 Cor. 15. 31 *Ipſa conſuetudine mortus exoleſcit* Plin. *lib.* 1 *Ep.* 4.
[3] Pſal: 18. 28 Job. 21. 17
[4] James 4. 14
[5] Job: 17. 13
[6] Pſal: 17. 14
[7] Job: 14. 14
[8] Revel: 14 13
(9) John 11. 12 Job: 3. 13
(10) 1 Theſſ: 4 14
[1] *Chiron me memordit.* Demonax *in* Etaſ. Apo. 8.
[2] John 5. 29
[3] Gen. 27 2
[4] *Nihil neque meum eſt, neque cujusquam, quod auferri, quod eripi, quod amitti poteſt.* M. T. *Ciceronis Paradoxa.*

ſhrink,

ſhrink, *Grace upbraideth* it : or, (if through *melancholy*) his dejected ſoul *draweth* a little *back*, ſhe *recoileth* [5] with a more *vigorous reſolution* : Nay, if *the God* of his *life*, ſhould freely put it unto his choice, whether he would be [6] tranſlated, like *Enoch*; caught up [7] like *Elijah*; or, *dye the death*, like their and his Maſter; He would refuſe *Elijahs* fiery Chariot, and *Enochs* milder aſſumption, for *one duſt of his Redeemers* [8] Grave : I ſay, he would (with a *holy ambition*) deſire to *taſte* of that *Cup* which his *deareſt God did* [9] *drink off*, and *ſweeten* : From a *tranſitory life* to *an everlaſting life* paſſe, he would, but, *upon no eaſier terms*, then [10] what his *Lord* and *Maſter* accepted *before him*, and for *his ſake*.

(5) Phil. 1. 23

(6) Gen. 5. 24
(7) 2 Kings 2. 11

(8) Compare Job 30. 23 with Luk. 7. 6, 7 and 1 Cor. 15. 55, 57 John 11. 16
(9) Heb. 2. 9
(10) St. *Peter* thought himſelf ſo unworthy to be crucified as Chriſt was; that he obtained leave to be *crucified with his heels upwards.*

Laſtly, Of all the *Romane* Souldiers, none, no not the *Principes* themſelves, were ſo great a ſtay unto the *Empire*, as [1] were the *Veterani* : and, among all the Souldiers of *Jeſus Chriſt*, none are more exemplary unto the Churches *of God*, *then* are they who are *aged* [2] as well *in the practice of piety*, as in the *multitude of days*; : *Polycarpus* gave us an inſtance of this; ſaid he, [3] *Eighty five years have I ſerved God, neither*

(1) For *Ad Triarios ventum eſt*, if once the ſtreſſe of the Battel came unto them.
(2) Pſalm 71. 18

(3) *Euſeb.* Eccleſ. Hiſt.

neither hath he ever offended me at all; how then can I (to escape Martyrdom) *revile my King, who hath hitherto kept me?*

1 Therefore reverence your *gray hairs* (O *aged* [1] Christians:) you, who have been at so much pains to *obtain*, and at so much care to *preserve* Grace, will not *discontinue* it in your *last hour*. You will not lose *the return* of so many years *prayers*, the [2] *comfort* of all your *former obediences*, the *answer* of your *long expectations*, the *recompence* of our *perpetual labours*, for want of *a little pains taking*, now, at the very last tryal. Doubtlesse, the longer ye have served your God, the longer ye will [3] *delight to serve him*: you will follow the *Captain of your Salvation*, whether soever he shall lead you: In you, *aged Believers*, as *natural strength* decayeth, so the *Spirit of Grace* [4] getteth strength: It is not with you, as it is with *Sathan*, *the older the worse*; Your *sensitive powers* may dry, and shrivel with their Organs; your *Souls* not so, much lesse the *Spirit* of your *God*.

(1) *Quibus nihil opis est in iis ad bene beà qui vivendum, iis omnis gravis est ætas: qui autem omnia bona à seipsis petunt, iis nihil potest malum videri, quod naturæ necessitas asferat.* Cicero de Senectute.

(2) *Conscientia bene actæ vitæ, multorumque beneficiorum recordatio jucundissima est.* ibid.

(3) *Quid enim est jucundius senectute stipatâ studiis juventutis* ibid.

(4) Air, *senescere se multa indies addiscentem*, Solon. *ibid.*

Therefore, since your *day is far spent*, you will give the more *diligence to finish* your work. Naturally, the *nearer the Centre*, *the*

the more violent the [1] *motion:* Let it never be ſaid of a Believer as [2] it was of King *Aſa*; that, *in the time of his old age he was diſeaſed in his feet*: Now; that he *kenneth Sion*, he [3] will *amend his pace*; *The worſt is paſt*; he will [4] now *onward chearfully*: A wearisome *Pilgrimage* it would *be*, *were* he to run over [5] the ſame ſteps again; but, now that he is [6] *within view* of the City built without hands: *now* that he hath *gotten a ſight* [7] of theſe Manſions, he will by no [8] means deſiſt: He will *ſtrive*, *and ſtrive* [9] vehemently *to enter in at the ſtraight Gate*, now that he hath gotten on foot upon [10] the Threſhold: The [11] *Evening praiſeth the Day*; and [12] *the life of Faith doth crown the hour of Death.* Having known the *fellowſhip of his ſufferings*, and *the power of his Reſurrection*, he will likewiſe [13] accompany Chriſt unto the *Mount of Olives*; nay, from the *Mount of Olives*; I ſay, he will wing [14] his *thirſty* ſoul with a *ſtedfaſt faith*, and will [15] with *Joy unſpeakable* aſcend after his moſt glorious *Forerunner*: fain he would be [16] *abſent from the body*, that he may (now at length) be *preſent with the Lord*: Nothing *troubleth* him more then that he cannot be ſo thank-

[1] *viz.* τὸ δ' εἰς τὸν αὐτῦ τόπον φέρεσθαι ἦχαιον. τὸ εἰς τὸ αὐτῦ εἰδὸς ἐστ φέρεσθαι.-- τὸ ὅμοιον φέρεται πρὸς τὸ ὅμοιον. *Arist.* de Cœlo. lib. 4. cap. 3

[2] 1 Kings 15.23

[3] Pſam 84. 7

[4] Cant. 2. 10. 11

[5] Pſalm 120.5 84. 10. 1 Cor. 15 19

[6] John 14. 3 17. 24.

[7] 1 John 3. 2

[8] *Hodie ſi exclusus fuero, nunquam deſiſtam.*

[9] Luke 13 24

[10] 2 Tim. 2.11

[11] *Ave obitum nemo fœlix.*

[12] Pſalm 84. 2. 42 1, 2

37.37. 2 Tim.4.7,8. [13] Phil.3.12,13,14. [14] Pſalm [15] Heb.6.18.20. [16] 2 Cor.5.4,8.

full in this *earthly Tabernacle*, as he [17] is assured he shall be, when (anon) he appeareth before *Jesus Christ* in his *Fathers House*: Aged as he is, he complaineth, *Lord, I believe, help mine unbelief*; but, he *thanketh* his *God through Jesus Christ* his *Lord.*

[17] Psal n 35. 9 62 5,6,7. 63. 1--8. 66. 8, 9. 68 3, 4. 81. 1. Psalm 110. 103.1--5. 149. 5. Esay 12. 2, 4, 5. 61. 10.

5 To all Christians of what degree or age soever.

1 In general.

As no *Quality*, so no *Age* is [we see] priviledged from *troubles* of *heart.* In the last place therefore, we shall apply our selves *unto all* Christians; unto *high and low*, *rich and poor*, *young and old*, *one with another*: Christians, as ever we would not have our hearts troubled, let one main trouble of our hearts be, not so much the *evil of our doings*, as the *evil of our hearts.* Beloved, If *Jeroboam* the son of *Nebat* cease (1) to *make Israel to sin*, *Nadab* (2) beginneth; *Baasha* may (3) conspire against *Nadab*, yea, he may smite all (in *Jeroboams house*) (4) that breath, yet he himself may continue (5) wicked *Baasha* still; *Elah* may (6) step into *Baasha's* Room; *Zimri* may conspire against (7) *Elah*; *Omri* may (8) be *a note above* him; *Tibni* may (9) justle, *Ahab* may (10) succeed *Omri*; *Jehu*, he may cut off both *Ahab*, and *Ahabs* (11) House; yea, he may *boast his Zeal*; and yet over *Jehu*, *Ahab*, *Tibni*, *Omri*, *Zimri*, *Elah*, *Baasha*, and *Jeroboam*, one and the same *spi-*

(1) 1 Kings 14. 20
[2] 15. 25
(3) 27.
(4) 29.
(5) 16. 2
(6) 6.
(7) 10.
(8) 16.
(9) 22.
(10) 28.
(11) 2 Kings 10. 16

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rit of Rebellion might and did Reigne; It mitteretn not much who is *Vice roy*, ſo long as (12) the *King of Babylon* beareth the Rule; Let the *youth lay aſide childiſhneſſe*; the *middle-aged flee youthfull luſts*; the *aged*, ceaſe to *love the World*; yet if our *naturall corruption* can make any one ſin finde (13) acceptance from us, the heart neceſſarily either *is*, *or ſhould be troubled*, *A Dog* hung up by the heels diſgorgeth himſelf; *but ſtill it is his nature to return* (14) *to his vomit*; *you may waſh a Sow clean*, but nevertheleſſe, ſhe *hath* a property (15) *which would fain be wallowing*; ſo, a Chriſtian may *reſtrain* many a wicked *work*, *word*, yea and *thought* too, yet ſtill there abideth an *innate corruption* within him, and untill *this corruption* be the *grief of his heart*, he hath not (16) *ſet* his heart *aright*; *We may fight* againſt ſmall and great *evils*, *yet*, if we bend not (17) our greateſt *ſtrength againſt* that *originall pollution which* ſtaineth our *pureſt actions*, while we ſlay the *Amalekites*, *we preſerve Agag* alive: When *the holy Spirit* hath *once rolled aſide the ſtone of unbelief*, the more *abundant* our *life of Faith is*, *the* more we *grieve* under the *weight* of that *ſtone*; *David* was aſhamed that he had committed Adultery; the murder of *Uriah* wounded his very heart-blood; but, that which ſtuck more cloſe unto him (then even theſe crying ſins) was, that he was *ſha-*

(12) *Mala mens, malus animus.*

(13) Prov. 8. 13 Pſalm 119. 128 113. 139, 21, 22

(14) Prov. 26. 15

(15) *Naturam expellas furcâ licet, uſque recurret.*

(16) Pſalm 78. 37

(17) See *The ſinfulneſs of ſin, & Animalis homo*, by Biſhop *Reynolds*; and p. 185. of *The Natural mans blindneſſe*, by Hen. *Hurſt*.

pen in iniquity, and (18) *conceived in sin*; the *evil of his doings*, made him *ſenſible* of the *evil of his* (19) *heart*; Thou haſt weaned thy ſelf *from ſwearing*; well, but doeſt thou (20) *fear an Oath?* thou *feareſt an Oath*, but is it for *conſcience towards God*? If it be, thy *heart mourneth, and bleedeth*, for that it cannot (nor not half enough) (21) *ſanctifie* this *thy God in thy heart*; Thou doeſt (22) *hate every falſe way*, but, thou doeſt *hate* thy *falſe heart* more, *viz.* for being ſo *unwilling to hate any* evil way whatſoever; So often as ſin *brancheth* out (and that ſperpetually) thou ſhouldeſt ſtrike at *the root*, I mean, at the *original ſin* which [23] dwelleth in thee; If *the world is crucified to thee*, [24] thou wouldeſt be *crucified to the world* (that is) if thou couldeſt. Thy *ſtiffe neck* is ever [25] *painfull to thee*; the *back-ſlidings* of thy heart caſt thee down, while thou keepeſt it even with the greateſt diligence that thou canſt: Long it was, before thou couldſt *crucifie* this [26] *affection*, or the other *luſt*; but the *fleſh* (that *body of ſin*) that doth to this hour keep thee *wretched and low* in thine own eyes: *Let not ſin reign* [27] *in your mortal body, that ye ſhould obey it in the luſts thereof*; *This obedience is the outward actings* of ſin: theſe *luſts* are the *inward breathings* of ſin; the *ſin it ſelf* which is ſo forward to reign, is not ſome one particular vanity, but that [28] *fleſh* of

[18] Pſalm 51. 5
[19] Gen. 6. 5 Matth. 15. 19, 20
[20] Prov. 28. 14 Eccleſ. 9. 2
[21] Rom. 7. 15. 17 8. 7. Gal. 5. 17
[22] Pſalm 119. 104
[23] Rom. 7. 18, 20
[24] Gal. 6. 14
[25] Rom. 7. 24
[26] Gal. 5. 24
[27] Rom. 6. 12
[28] John 3. 6

of thine, that [29] *Law in* thy *members*, that *corrupt bent* of thy ſoul and body, and ſpirit, which maketh [30] thee ſo *ſubject to revolt* from God, and his Chriſt: Now, if we would not have this *ſin* [31] *reign in* our *mortal bodies*, we [32] muſt *loath* it as that which *aggravateth* whatſoever *evil thoughts*, *words*, or *deeds*, we are guilty of: unleſſe we be [33] *vile in our own eyes*, let us never expect to be *precious in* [34] *Gods ſight*; The [35] *balm of Gilead* is not for us, unleſſe we complain of our *wounds*, *and bruiſes*, *and putrifi'd ſoares*; *In that Fountain* [36] *which is opened unto the houſe of David*, we ſee our *Leopards ſpots*; and the heart is therefore *troubled*, becauſe it is not [37] troubled enough: The more the Holy Spirit delivereth *it from the power of darkneſſe*, the more *darkneſſe* it [38] complaineth of. The more he *beateth down Satan*, the more *jealous* we (39) are of *Satans ſtratagems*: Heathen Moraliſts could *lop off* the (40) *branches* of ſin; but, we Chriſtians muſt (41) lay *the axe to the root of the Tree*; *ſin reigned* in their *hearts*, the *Spirit of God muſt rule* in ours: We then *bethink our ſelves* of *the Manſions in* our *Fathers Houſe*, when *we* begin to *believe in Chriſt*: *we* then *begin* to *believe in Chriſt*, when we are *turned* (42) *from the power of Satan unto God*; we are then *turned from the power of Satan unto God*, when the *ſinfulneſſe* of our cor-

[29] Rom. 7. 23

[30] 7. 21, 25

[31] 6. 12, 14

[32] Pro. 13. 5 Job 42. 6 Pſalm 32. 5. 51. 3. 73. 22. Ezek. 16. 61, 63

[33] Job 40. 4

[34] Iſa. 1. 18. 43. 4.

[35] Jer. 8. 22 Matth 11. 28

[36] Zech. 13. 1

[37] Nahum 2. 7 Pſalm 31. 10 Rom. 7. 15, 24

[38] Pſalm 81. 19, 12. 25. 4. 26. 2. 31. 3. 139. 23, 24

[39] 2. Cor. 2. 11

[40] Rom. 2. 14

[41] Jer. 3. 10 Col. 3. 15 Rom. 8. 1.

[42] Acts 26. 18

corrupt mind, is (43) so the *trouble* of our *heart*, that it *quickneth* us to *believe in God through Jesus Christ our Lord.* To conclude: If the Twins do *not struggle in the womb*, it is a manifest *Symptom* of *miscarriage*: for, the (44) *Flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that you cannot do the things that ye would*: But if ye (45) *allow not* of your evils; if your *sin* doth not (46) *get dominion over you*; if you be (47) *led by the Spirit*; if you (48) *walk after the Spirit*; if your (49) *renewed minds* seeke (50) *holinesse*, *strive* (51) *after perfection*, chuse (52) *whatsoever your* Lord *delighteth in*, making the *Glory of your God* the (53) *businesse*, and *joy* of your Souls, then (though *troubled* it be) *let not your heart be troubled*; *believe in God, believe also in Christ*; *In my Fathers House are many Mansions.* *The Stone thus rolled away* from every heart, we, all of us, are raised unto *life more abundant.*

(43) John 14.1,2. Rom.8,11,14. 7. 24, 25
(44) Gal.5.17 Rom.7.8,14, 17, 19 Heb.12.1,4 Psalm 19. 12. 25,11,20,21
(45) Rom.8.15
(46) 6. 12.
(47) 8.13,13,14
(48) Gal.5.25 16. 18.
(49) 2 Cor. 4. 16
(50) 1 John 3.3 Heb. 12. 14
(51) Col.4.12
(52) Esay 66. 4
(53) 1 Cor. 10. 31 Deut. 16. 15 26. 11. 12.12, 18. Psalm 119.14 Esay 61. 10 Deut. 28. 58 27. 9, 10. Phil. 4. 4. Col. 3. 17

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IN what ſort, *the perſon here ſpeaking*, applyeth himſelf [1] unto *Goſpel Miniſters* reſtrictively: and unto [2] *Goſpel-Profeſſours* univerſally, we have long ſince perceived; We have heard him ſpeak [3] *privatively*, to *None of you* Unbelievers: [4] *poſitively*, to *All of you* that believe. I ſhall now proceed, from *the perſons ſpoken unto*, to *the matter ſpoken of*; and that (I [5] told you) was matter of *Reproof*, matter of *Inſtruction*, and matter of *Comfort*. And I beſeech you Brethren, [6] ſuffer a word of Exhortation; leſt *the Stone rolled away* tumble back upon us again; let us, let us paſſe, from *the Duty* here enjoin'd, unto the *means* here recommended; let us (to ſay no more) make application of our Text. Beloved, Hitherto, we have heard a *Voyce* [7] *crying in the Wilderneſſe*: we now (more fully) *prepare the way of the Lord*; Hitherto, we have examined *to whom* we would apply this Goſpel; we now enquire *what* this Goſpel is which we would apply; Hitherto, we have beheld *the* [8] *Stone rolled away*: now roll-

2
In particular uſes.

[1] Page 11.
[2] Page 53
[3] Page 55
[4] Page 109
(5) Page 2.14
(6) Heb.13.22
(7) Matth.3.3
(8) Mar.16.4

(9) Esay 48. 18

rolleth [9] in upon us *Life more abundant*: namely,

(10) Pro. 15. 21. 6. 23.
(11) 10. 17. 16. 22.
(12) 3. 18, 22

First, The [10] *Life of Reproof*;
Next, The [11] *Life of Instruction*;
Thirdly, The [12] *Life of Consolation*.

(13) Psalm 145. 1, 2, 3, 7 146. 2. 147. 1.

Lastly (that which [13] crowneth all our Consolations, to wit,) a *Thankful Life*. A Life thankfull, while we overcome the *troubles of the heart*! thankfull, while we exercise *Faith in God* through Jesus Christ our Lord! thankfull, while we expect the *Mansions in my Fathers House*!

Uses.

I

Of Reproof.

(1) Mat. 28. 2

When you read how *the Angell of the Lord* [1] *came, and rolled back the Stone from the door of the Sepulchre*, you will not imagine that this Augel heaved it, lifted it, and shouldered it, as men shouldered away that other stone from [2] the Grave of *Lazarus*: No, (*who art thou* [3] *O great Mountain* which standest *before Zerubbabel?*) The very presence of an *Angel of the Lord* caused [4] the Earth to quake; now, beyond all peradventure, the earth *so quaked*, that the stone *unsetled, shook, joggled, tottered*, and could not choose but *roll*; yea [5] the more weighty it was, the more naturally it *rolled backward*: So here,

(2) John 11. 38, 39, 41
(3) Zec. 4. 7

(4) Mat. 28. 2 μέγας σεισμὸς, a great shaking, viz. of that part where the Grave was. *Hammond*, Annot. on Matth. 27. 51

(5) Mar. 16. 4

Do

Do not think that this *Good Angel in my Text* rolleth away your troubles from your minds by any forced reſtraint, or interpoſed violence: (No;) Your gracious Lord doth here move, not ſo much your *troubles*, as [6] your *hearts*: I ſay, In this Text of mine, the [7] bleſſed Spirit of our Lord Jeſus Chriſt *kindly* removeth *troubles* from theſe Diſciples hearts by (8) the bringing in of *Faith*; as *calmely* encreaſeth their *Faith*, by (9) enlightening their *underſtandings*; and again, as *naturally* enlighteneth their *underſtandings* by (10) beginning his Inſtructions with a mild *Reproof*, *Let not your heart be troubled*: A better Example I cannot follow, then (11) the Example of Jeſus Chriſt; He began with reproofes, and ſo ſhall I; may the ſame bleſſed ſpirit which inſpired his, ſanctifie mine.

(6) Eſay 61. 1 Acts 16. 14 26, 18
(7) John 6. 63 Rom. 8. 11
(8) 1 John 5. 4
(9) Luke 24 45
(10) Pro. 6, 23
(11) John 13. 15

I *foreſee* that *what ſtones* I would remove from others, may [1] *roll* upon my ſelf; but, *Let not* my *heart be troubled*; If I refuſe to be of [2] *no reputation* for his *Goſpel-ſake*, *I have not* yet [3] *learned Chriſt*.

(1) Pro. 26. 27
(2) Phil. 2. 7
(3) Eph. 4. 20

To ſteal ſheep, oxen, and other goods, or chattells, is, (we know) an *iniquity to be puniſhed by the judge*; and I heartily wiſh there were as ſevere laws for the puniſhment of him who diſpoleth of unadviſed children

1. To ſome Miniſters.
1. For creating troubles.

against, or *without* their Parents allowance: O the two evils, the latter is ſo much worſe then the former, by how much the bleſſing of *children* is above the bleſſing of *wealth*. Wherefore, they, among us, are rendred (1) moſt inexcuſable; who, without either *Licence from their Ordinary*, or *Banns legitimately publiſhed*, do, for a *morſel of bread*, or ſome little *filthy lucre*, marry they care not whom: Theſe (2) are the very reproach of a *Goſpel-Miniſtery*; the ſcum, the poiſon of the *Clergy*! Errours in marriage, like thoſe in War, are as *remedileſſe*, as *pernicious*; and ſhall a *Miniſter of Jeſus Chriſt* countenance ſuch errours? Where *inordinate* affections *make the match*, there riot, diſobedience, fraud, and ſuch like ſins are *ioined together*; and is this a marriage for a *Miniſter* to celebrate? *Is it a light matter* to *undermine*, *betray*, and *ruine whole families*, and this too, by vertue of a *truſt in our holy function repoſed*? So many of us as do, in this ſort, prophane our *holy orders*, deſervedly incur our *Lord Biſhops*, and may juſtly expect our *Lord Gods* diſpleaſure! We call ſuch weddings *ſtollen weddings*; Truſt me, neither of the maried couple is ſo very a *Theif*, as is the *Parſon* who marrieth them; he *ſinneth againſt his own ſoul*, his crime is *capital*. Brethren, let every *Miniſter* who *nameth the name of Chriſt*, *rollt away* this *ſtone* from the door of his tabernacle: Never hereafter

(1) *Pudet hæc opprobria nobis, Et dici potuiſſe, & non potuiſſe refelli.*

(2) 1 Sam. 2. 17 Mal. 1. 6. Rom. 2. 24. 1 Tim. 6. 1. Tit. 2 5.

ter (3) let ſuch groſſe ſcandals be the *trouble* of any Chriſtians *heart.*

[3] Where *factum valet* threatneth a ruine of the Miniſter.

perſons, there, *fieri non debet* muſt be a Rule to the

Secondly, *Believe in God, believe alſo in Chriſt*, reproveth ſuch among us, as ſeem ſo farre from *honouring God with their heart*, that, they are not at the pains to *honour him* (1) *with their* lips: So void of Devotion are theſe, that, they (2) wear the *Act for Uniformity* as a *cloak for ſloath*: Theſe ſo ſlubber over the *Liturgy*, as if they were hired to (3) make it a *Reproach*. *Brethren*, this is not to *exerciſe* (4) our ſelves *in godlineſs*; this is not to (5) *exerciſe faith*; this is not to *believe* either *in God*, or *in Chriſt*. Who ſo *believeth* in that God before (6) *whom he miniſtreth*, will (7) be zealous in the *whole ſervice*: He will *diſtinctly*, *deliberately*, and *ſolemnly* with ſuch *due accents*, and *cadencies* read the *moſt holy* Scriptures, that his very voyce ſhall (8) be an interpreter of what he pronounceth: He will (9) give the Hearers to underſtand, that, he is now divulging *the Oracles of his God*: He will utter *threats*, as one (10) well *knowing* the terrour *of the Lord*: He will deliver (11) [*Precepts*, as the *Wiſdom*, and] *Commandments*, as the *great* (12) *things of Gods* righteous *Law*: He will inſinuate (13) *promiſes*, as who would not only (14) *perſwade*, but

2
For want of zeal.

[1] Eſay 29. 13
[2] Rom. 12. 11
[3] 1 Sam. 2. 17
[4] 1 Tim. 4. 7
[5] Heb. 11. 39 10. 22.
[6] Eſay 61. 6 1 Sam. 2. 11
[7] Rom. 12. 7
[8] Neh. 8. 8
[9] 1 Pet. 4. 11
[10] Amos 8. 8 2 Cor. 5. 11
[11] Deut. 4. 6
[12] Hoſ. 8. 12
[13] 2 Cor. 7. 1
[14] Gal. 1. 10

charm (15) his people: The now eſtabliſhed (16) *ſet-Forms* help his devout Soul to pray more *fervently*, and to *give thanks* with *Rejoycings* truly *ſpiritual*: To wit, while both *matter* and *phraſe*, are *already* prepared to his eye, his heart ſeeketh, not (17) to find out *acceptable words*, but acceptable *deſires*; his heart is *fixed*: his heart *meditateth*, not *matter*, but *God*: as his Heavenly Father (18) *knoweth what things he hath need of*, yea, and knoweth (19) *his thoughts too long before*; ſo, he himſelf (long before) knoweth what *words to* (20) *take with him*. While he *maketh his requeſt known* (21) unto his God; no (22) *inadvertency* ſurprizeth his Petitions: No (23) *hallucinations* ſtumble his faith: No *heſitation*, (24) no *lapſus linguæ*, no (25) *tautology* mangleth his *ſacrifice*. A *Form of wholſome* (26) *words* he is ſure of; wherefore, he is now (*in the power* [27] *of the Spirit*) making uſe of thoſe *wholſome and acceptable* words, to *wreſtle* with that God, who is a God that (28) *heareth our prayers*, and *accepteth* (29) *our perſons*: He ever ſo *frameth* (30) *his doings*, as, to *ſeek the Lord*, the gracious Lord, *while* (31) *he may be found*: He is therefore, *an* (32) *example unto Believers*: becauſe, while he *miniſtreth* (33) unto the moſt High, the moſt High he ſerveth *with all* (34) *his might, and with all his ſtrength*: He hath *purpoſed* (35) *that* his

[15] Pſalm 58. 5
[16] Pro. 15. 4 1 Tim. 6. 3 2 Tim. 1. 13
[17] 1 Cor. 14. 15
[18] Mat. 6. 32
[19] Pſalm 139. 2
[20] Hoſ. 14. 2
[21] Phil. 4. 6
[22] 1 Pet. 4. 7
[23] Jam. 1. 6
[24] 1 Cor. 14. 15
[25] Mat. 6: 7
[26] 2 Tim. 1. 13
[27] 1 Cor. 2. 4
[28] Pſal 65. 2
[29] Gen. 19. 21
[30] Hoſ. 5. 4
[31] Eſa. 55. 6
[32] 1 Tim. 4. 12
[33] Rom. 12. 7
[34] Deut. 10. 12
[35] Pſal. 17. 3

his *mouth ſhall not tranſgreſſe*; His *prayer goeth not out of* (36) *feigned lips*: yea, his *Soul doth* (37) *magnifie the Lord*, and *his Spirit rejoyceth in God his Saviour*: in a word, He therefore *believeth in God*, becauſe he *believeth in Jeſus Chriſt* the Righteous.

[36] 1.
[37] Luke 1. 46 47

Thirdly, *The many Manſions in my Fathers Houſe ſilence* our *diſſenting Brethren*. *Reverend and Beloved*, Many of us deal by *Church-Government* as the *Jewes* did by the [1] *Church Governour*; They [2] accompted much upon the coming of their *Meſsiah*; but, when he came, they [3] would not *receive him*: juſt ſo, divers among us have *wiſhed*, and *longed*, and *waited* for a *Church* [4] *Diſcipline*: but, now that it is *religiouſly* [5] eſtabliſhed, we ſlight it; During late *Convulſion-fits*, our *ſtomachs* have grown ſo *ſickly*, that we would [6] now be fed with *fancies*, and *niceties*; *wholſome* [7] *food* will not down with our Pallats: *Our Soul doth* [8] *loath this Manna*, we are for [9] *Quailes* (We:) *Take with you words*, ſaith [10] God; No, (ſay ſome of us) that were to [11] *limit the holy One of Iſrael*: *Speak ye all* the [12] *ſame thing*, *walk ye all by* [13] *the ſame Rule*; *let there be no diviſions* [14] *among you*, *but*, *be ye perfectly joyned together in the ſame mind*, *and in the ſame judgement*, ſaith [15] the bleſſed Spirit: Nay, (ſay ſome of

3
For want of conformitie.
[1] Mat. 28. 18
Epheſ. 1. 22
[2] Matt. 2. 4
John 1. 19 4. 29.
[3] 1. 11.
[4] Pſal. 63 2
[5] 19. 17.
Acts 16. 4
[6] 2 Tim. 4 3
[7] 1 Tim. 6. 3
[8] Num. 21. 5
[9] 11. 32.
[10] Heſ. 14. 2
[11] Pſalm 78 41
[12] 1 Cor. 1. 10
[13] Phil. 3. 16
(14) 1 Cor. 1. 10
(15) ibid.

of us) let us have a *toleration* of ſeveral [16] *opinions*, and *practiſes: Reverend and Beloved*, Could we [17] ſwallow down *Engagements, and Covenants*, and do we [18] ſcruple at *ſubſcriptions?* Could we be flexible [19] at every *Will-worſhip of Oliver*, and can we not ſtoop a little to an [20] *Act of Parliament?* When *Schiſms, Hereſies*, and *Rebellions* prevailed, we were then *leading Divines*; now that *Unity, Truth*, and *Loyalty* prevail, can we not [21] bear with ſome *few Ceremonies*, [22] Ceremonies which we our ſelves have ere now [23] embraced? Again, Were we ſo forward [24] in *the dayes of our Oppreſſors*, and now that we [25] have *a King* among us, have we never [26] a good word for the times we live in? Are [27] *Decency, Order*, and *Unity of the Spirit* greater offences, then were [28] *diviſions*, [29] *errours*, [30] *diſobedience*, and [31] *gain-ſayings? Reverend, and Beloved*, Doth the *zeal of Gods Houſe eat us up?* and can we [32] forſake the *ſubſtance* for a *ſhadow?* Is a diſ-relliſh of *things* (*in themſelves*) *indifferent*, warrant enough to [33] with hold any of our *hands from the plough?* Have we ſolemnly undertaken to [34] *feed the lambs*, to *feed the ſheep*, to *feed our flocks*, and can we with a better conſcience run [35] away from them, then *ſubject our ſelves unto the higher Powers?* Are we

(16) 1 Cor. 3. 3
(17) Mat. 23. 23
(18) 24.
(19) Iſa. 9. 16 Hoſ. 5. 11
(20) Rom. 13. 1. 2
(21) Heb. 12. 4 Rom. 12. 18
[22] 1 Cor. 14. 22
(23) 11. 6.
(24) Eſay 28. 15
(25) Judg. 17. 6 Hoſ. 3. 4 10. 3.
(26) Exod. 22. 28
(27) Eph. 4. 3
(28) Judg. 5. 16
(29) 1 Tim 6 10
(30) Tit. 1. 16
(31) Judg. 11
(32) Tit. 1. 15
(33) Luk 9. 62
(34) John 21. 15, 16, 17
(35) 10. 13

ſo

ſo wedded to our owne [36] *private judgements*, that we forget the [37] *injunctions* of the *Holy Ghoſt*? Are not the *many Manſions in* our *Fathers Houſe*, large enough to hold us all [38] *in one place*? Shall our populous Congregations ſay [39] *Amen* unto our *unſtudied*, and *extemporary petitions*, and cannot we our ſelves aſſent unto the *premeditated, and Orthodox* [40] *prayers* of our devout, and judicious Church? Were ſet-*Pſalms* allowed, yea [41] *enjoyned* in the *Temple-worſhip*, and are *ſet-Forms* grown [42] of late dayes, contrary unto a *Goſpel-worſhip*? Doth a *Chapter* in the *Old*, or *New Teſtament* ceaſe to be the *Word of* God, becauſe it is [43] not, day by day, of *our own* chuſing? Nay, are the [44] *helps*, the *Governments* which Jeſus Chriſt [45] *vouchſafeth* unto his Church meer *Cyphers*? Are their [46] *decrees* of no value? Muſt whatſoever is enjoined by *Authority of the Church* be, becauſe enjoined, [47] an *offence* unto us? Is this to [48] *leave off contention before it be medled with*? Is this, *not to* [49] *meddle with them that are given to change*? Is this to [50] *deny our ſelves*? to condeſcend (51) *to men of low eſtate*? to be *lowly* [52] *in our own eyes*? to *eſteem of others* [53] *better then of our ſelves*? to *become all things* [54] *unto all men*? to *give none offence, neither* [55] *to* Jew, *nor to* Gentile, *nor to the*

(36) Rom. 12. 16
(37) 1 Cor. 1. 10 Phil. 3. 16
(38) 1 Cor. 11 20
(39) 14. 19.
(40) 26. 33
(41) As appeareth by the ſeveral *Tit's* of divers Pſalms.
(42) Luke 11. 1, 2
(43) Phil. 3. 16 1 Cor. 1. 10
(44) Mat. 28. 20 1 Cor. 12. 28
(45) Eph. 4. 12.
(46) Acts 16. 4
(47) 2 Pet. 2. 10
(48) Pro. 17. 14.
(49) 4. 21.
(50) Mat. 16. 24
(51) Rom. 12. 16.
(52) Pſalm 131. 1, 2
(53) Rom. 12. 3. 13.
(54) 1 Cor 9. 22
(55) 10. 32. 33.

the Churches of God? Is this *to* [56] *ſhave the head in Cenchrea?* to *circumciſe the ſon of a* [57] *Greek* in the *Jewiſh* quarters? Is this to *abſtain* [58] *from blood, from things ſtrangled, from things ſacrificed to Idols* purpoſely *not to offend the weak?* Is this to [59] *rejoyce in Chriſt preached* any how? Is this [60] to advance the Church of God *by all means* poſſible? Is this, *If ſhe* [61] *be a wall, to build upon her a Palace of ſilver? if ſhe be a door, to encloſe her with boards of Cedar? Who are theſe that* (62) *flee as a cloud, and as the Doves unto the Windowes?* Brethren, will it not [63] give *occaſion unto the Adverſary to blaſpheme,* if we do not [64] *open the window of the Ark,* and *take in* theſe *Doves* with the [65] *right hand of fellowſhip? Reverend, and Beloved,* Let us not therefore pick quarrels at Jeſus *Chriſts garment,* becauſe it is (66) *ſeamleſſe*: Let us not begin (67) to *fall out by the way,* becauſe that *Joſeph* hath (68) given *to all of us change of Rayment*: Let us (69) *buy the truth* with a *requiſite obedience,* and not *ſell it* for (70) a *popular oſtentation*: *Love* would *hide* (71) *a multitude of ſins,* would (72) *bear all things,* would *believe all things,* would *hope all things,* could we but *ſtrive* (73) *once to keep the unity of the Spirit in the bond of peace.* O my Brethren, ſince *diſſentions* render us unſerviceable unto the *Churches of* God; let

(56) Acts 18. 18
(57) 16. 3.
(58) 15. 29.
(59) Phil. 1. 18
(60) 1 Cor 9. 19
(61) Cant. 8. 9
(62) Eſay 60. 8
(63) 1 Tim. 4. 16 5. 14.
(64) Gen. 8. 9
(65) Gal 2. 9
(66) Joh 19 23
(67) Gen. 45. 24
(68) 22.
(69) Pro. 23. 23
(76) Gal. 5. 26
(71) Prov. 10. 12
(72) 1 Cor. 13. 7
(73) Eph. 4. 3

let not the *Jesuit* fool [74] us into *dissentions*: Since our *Lords Harvest* still [75] continueth *great*, let us still continue [76] Labourers, although *later harvest-men* are preferred before us: If we cannot *rule* as *Fathers*, yet let us [77] *unite*, *as fellow-workers*: Let us distinguish between *obstinacy* and *circumspection*; between *conscience* and *debate*: between [78] *sullen silence*, and *edifying* [79] *of Christs Church* in love. If otherwise, It will be no [80] sufficient answer at the *great and last* Day, (when [81] the *thoughts of all hearts* shall be *revealed*) that we might [82] have *abode in our holy Calling*, might have [83] *won* many of those *Souls for whom* [84] *Christ dyed*, could have *preached the Gospel*, could have *traded* [85] *with our ten Talents*, but, we were so *high-minded* that we therefore would not, because [86] we might not have (forsooth) our *own wills and wayes*: Would we confesse a truth, *the* [87] *glory is not departed from Israel*, but *we our selves are departed from the glory*: The *garment* [88] *of Salvation* is the same now which formerly it was: but unthankfull we pick quarrels about the *fringe*; if we would but *touch the hem* [89] of our Saviours *garment*, *we might* all of us *be healed*: We have, I say, the [90] *same Lord* still, but the *strife is* [91] *who among us shall be uppermost*. I had rather be [92] *a Door-*

[74] Mat. 10. 16
1 Cor. 9. 19
[75] Mat. 9. 37
[76] 1 Cor. 15. ult.
[77] Col. 4. 11
[78] 1 Cor. 14. 32
[79] Eph. 4. 16
[80] Luke 16. 2
Heb. 13. 17
[81] Mat. 10. 36
[82] 1 Cor. 7. 24
[83] 9. 16. 22
[84] Act. 20. 28
[85] Mat. 25. 28
[86] James 3. 16
[87] See Mr. *Calamy*, upon this subject, & *Perez Uzzi*, upon that Sermon of Mr. *Calamies*.
[88] Isa. 61. 10
[89] Mat. 9. 21
[90] Ephes. 4. 4, 5, 6
[91] Luke 22. 24
[92] Psalm 84. 10

Door-keeper in the Tabernacles of my God, then [93] shut any of *the Mansions in my Fathers House* from any of the *Disciples of Jesus Christ.* The Lord *roll away* from us his *Ministers* every *stone of Offence*; the Lord *preserve,* the Lord *continue*, by us his *Ministers, abundance of life* in the *peace of his Gospel.*

[93] Rom. 14. 15

2 Unto some Lawyers.

2. Others there are *of a long Robe* too, who will not altogether escape *reproof*: *Wo unto you Lawyers*, if ye *trouble* your Clients *hearts* by rendring their *defensive* causes (1) burdensome and destructive: *Wo unto you Lawyers*, if ye *plead* so long for your Clients *Mansions*, that ye your selves (2) get into their *Fathers house*: (I might add) *Wo unto you Lawyers*, if, while ye gain Wealth by the *Law*, ye lose the (3) benefit of the *Gospel*; I mean, if ye covet so much the *honours and profits of this world*, that ye allow (4) nor leisure unto your *neglected* souls, to [*effectually*] *believe in God* the *righteous* (5) *judge of all men*, and in Jesus *Christ your* only (6) *Mediator and Advocate.* The *Trumpet soundeth* (7) *in your eares.*

[1] Esay 1.17 58. 6.

[2] Many a *Lawyers house is built upon a fools head.*

[3] Mat. 6.33 16. 26. 13. 22.

[4] Luke 8. 14 1 Tim. 6.17

[5] Heb 12. 23

[6] 1 Joh. 2.1

[7] 1 Cor. 15. 25 2 Cor. 5.10.

3 Unto some Physitians.

Thirdly, These *words* of my Text speak *Reproof* unto some *Practitioners of Physick*; not for studying *Galen*, or *Hippocrates*, but for not studying *the Word of Life. viz.*

First,

First, The *house of* (1) *mourning* readeth frequent *Divinity-Lectures*, especially against *the flesh*, and *the world*: Let *Religio medici flatter* her self how she pleaseth; He is not far from an *Atheist*, who, while (2) he administreth Cordials unto *dying bodies*, receiveth no experience for *living Souls*.

[1] Eccl. 7.2

[2] 4.

Secondly, Although *Theology* be indeed no [1] part of the *Physitians* profession, yet it is a very *requisite accomplishment*: Be the other *Ingredients*, what *Physick* shall see cause to *direct*; *godlinesse* [2] should be ever be one of the *prescriptions*: True, it is not the *Physitians errand* to *ease* the *heart* from *trouble*, but it [3] *lyeth in his way* (though:) He hath a *constant opportunity* to shew some *spiritual kindnesse* unto persons *sick at the very heart*; and, *having* [4] *opportunity*, he *should do as* [5] *occasion shall serve*; he should *lead* his Patient, *from the chastisement* [6] of *the body*, unto the *comforts of the soul*.

[1] Col. 3.16.

[2] 1 Tim.4.8

[3] Heb 10.24

[4] Gal.9.10.
[5] 1 Sam.10.
[6] Heb.12.11

Thirdly, It is not *the Practitioner of Physick*, but the *great God* who disposeth of (1) King *Asa*: the *sick bed* is a (2) *summons to Repentance*; We are *chastened of the* (3) *Lord*, that we may not *dye in our sins*; the Herb can bring no *healing Vertue* which she doth not *first* (4) *borrow* from her *Creatour*; in short, God is professedly

[1] 1 Chron. 16.12
[2] Rev.2.22
[3] 1 Cor,11. 32
[4] Mat.4.4

the *God* both of *our* (5) *health*, and of (6) *our life*; every *of* which particulars ſufficiently convince us, that the *ſpeedieſt mean to cure the body is to* (7) *begin with the Soul*; ſo ſpeedy, ſo effectual a courſe is this, that every one who is *a good practitioner in Phyſick*, either is or ſhould be [like Saint *Luke*] (8) not only a *Phyſitian*, but an *Evangeliſt*.

To conclude, By many *Patients*, the *Phyſitian* (1) is ſooner thought *off them the Parſon*; yea, full often, the *Doctor of phyſick* is admitted, while *the Doctor of Divinity* (2) is ſhut out. Conſider now, *a word ſpoken in ſeaſon*, (3) *how good is it? Pity, pity* it is, that, the heart of him who *gaſpeth for life*, ſhould (4) be *almoſt ſpent* through want of *Balm* from *Gilead*: If the *Miniſter* cannot be, *may not* be, or is not in preſence, care (5) muſt [nevertheleſſe] be timely had, that, for him who is juſt now *giving up the ghoſt*, prayer and interceſſion be tendered unto the *Father of Spirits*. Alas, no *Medicines* (6) are *healing* unto a Soul thus *troubled*: There is no truſting unto *Phyſick* at any time; *a God, a Jeſus Chriſt may*, yea *muſt* be *truſted* in: The *merit of the perſon* (7) *here ſpeaking* in my Text, *drank off blood-warm*, tranſcendeth all other *Receipts* that can poſſibly be thought upon: Where the *Phyſitian feareth God*, there (8) God *giveth a bleſſing for the*

Phy-

[5] Pſalm 103 3
[6] 1 Sam. 2. 6
[7] 41. 4. Matth. 9. 5.
[8] Col. 4. 14
[1] 2 Chron. 16. 12
[2] Iam. 5. 14
[3] Prov. 15. 23
[4] Pſalm 73. 26
[5] Jam. 5. 15
[6] Pſalm 94. 19 116. 8. 119. 81. 42. 1, 2. 84. 1. 61. 5.
[7] 1 Joh. 2. 1
[8] Gen. 21. 22 39. 5. Pſalm 1. 3

Phyſitians ſake. Be it that the death of the *Patient* (9) ſeem *to upbraid*, if not a want of *skill*, *yet a want of ſucceſſe* in the *Artiſt*; yet, *O Death* (10) *where is thy ſting?* the good *Phyſitian* findeth no reaſon at all why he ſhould abſent himſelf from his deceaſing *Patient*; he rather abideth, and conducteth the departing ſoul toward the *many Manſions in my Fathers Houſe.*

[9] Job 7. 1 Pſalm 31. 15

[10] 1 Cor. 15. 55

Fourthly, The *Manſions in my Fathers Houſe*, *a faith in God*, yea and theſe *troubles of heart*, do *reprove* innumerable followers, not of *Chriſt*, but of *the world*, who moſt contentedly exchange *godlineſſe* for *gain.* In Queen *Maries* dayes, ſo ſtrong had nature made *Sark*-Iſland, that [1] thirty *Frenchmen could maintain* it againſt all the *Flemings* in the world: This ſtratagem was uſed; Near unto the Iſle, with one ſhip of a ſmall burden anchoreth a *Netherlander*, pretendeth the death of a Merchant in that Veſſel, beſeecheth the thirty *Frenchmen*, that the dead body of their Merchant might be buried in *hallowed* ground, namely, in *Sark*-Chappel; unto a Requeſt ſo *charitable* the ſecure *Frenchmen* yield; The *Flemings* bring into the Iſle a Coffin filled, *not with a dead body*, *but with murdering Harquebuſſes*; then, entring the Chappel, they ſhut the door upon themſelves, take their Weapons from out of the Coffin, ſlay every *Frenchman* in *Sark*, and im-

4 Unto Tradeſmen, and ſuch as buy and ſell

[1] Sir *Walter Raleighs* Hiſtory of the World, lib. 4. cap. 2. ſect. 18.

immediately poſſeſſe themſelves of the whole Iſland: Many, many a covetous *Tradeſman* receiveth juſt ſuch [2] a Coffin into his ſhop: from out of a *graceleſſe good will* unto himſelf, he welcometh *falſe meaſures*, *falſe weights*, *falſe wares*, *falſe accompts* with all the ſecurity that may be: But, note the event: Wherewith this *Shop-keeper* deceiveth his Cuſtomers, therewith [3] the *Devil* [4] ſurprizeth this Shop-keeper; taketh [5] poſſeſſion of his captived heart, and [6] ſlayeth his deluded ſoul. Alas, ill fareth the owner, whoſe *ſhop is the Devils* [7] *ware-houſe*: When once the Prince of darkneſſe playeth at *Sark*, a Soul may ſoon [8] acquit her ſelf of the *Manſions in my Fathers Houſe*: Every *unjuſt gain* [9] ſelleth heart and body, body and ſoul, grace and Glory, Heaven, and the God of Heaven, for *a meſſe of the Supplanters pottage*: When it is too late, you will then be able to reſolve your ſelves, who findeth leaſt *trouble of heart*; the [10] *poor man* that is *righteous*; or the *rich man* [11] that is *fraudulent*: And yet (mercy, God!) What do moſt of our *Markets*, and *Faires* ſignifie, other then [12] *lying*, and *cheating*? Ah, how is the *Prince of this world* pleaſed to ſee many, *who vote themſelves* [13] Chriſtians, as every *lyars* as [14] himſelf? *Juda* is not the [15] only Diſciple who *ſelleth* Jeſus Chriſt for a *piece* of

[1] Prov. 1.19 5. 22. 11. 1. 22. 23. 23. 4. 13. 11. Exck. 7. 13

[3] Acts 5.3

[4] 1 Tim. 3. 6, 7

[5] 2 Tim. 2. 26

[6] 1 Pet. 5. 8

[7] Pro. 1. 32.

[8] Eph. 5. 5

[9] Luk. 12. 21 1 Tim. 6. 9 Prov. 28. 20 Jer. 7: 19

[10] Prov. 15 16 16. 8.

[11] Pſalm 4. 3

[12] 1 Theſ. 4. 6 Hoſ. 4. 2

[13] Tit. 1. 16

[14] John 8. 44

[15] Heb. 13. 5 2 Pet. 2. 3

of money : But, had *Judas peace*, *who ſold his Maſter?* neither ſhall ye : Full well are divers *Faires* among us kept upon *Holy-dayes*; for, pray, all we can, you (that turn and wind moneys) will hardly keep [16] your ſelves *unſpotted of the world* : your *covetous practiſes* witneſſe *to your face*, that ye doom [17] your *hearts* to *trouble* : Alas, alas, how can ye lay claim to the [18] *Manſions in my Fathers Houſe*; ſo long as ye *diſtruſt* God and his Chriſt? Beloved, rather make the *fear* [19] *of* your *God*, your *wiſdom*; eſteem the *Spirit of Jeſus* Chriſt, your [20] only *Riches* : ſet a high value [21] upon the *Manſions in my Fathers Houſe*, then [22] ſhall you be at *peace* with your own *conſciences*; then ſhall you find, that *Godlineſſe hath the* [23] *promiſe of this life*; then ſhall this Goſpel [24] ſay unto you, *Let not your heart be troubled.*

(16) James 1. 27
Eſay 8. 13
65. 16.
(17) Amos 9. 10
Prov. 12. 3
(18) John 14. 1, 2
5. 44.
(19) Prov. 8. 13
(20) Luke: 6. 11
(21) 1 Per. 1. 4
(22) Acts 24. 16
(23) 1 Tim. 4. 8
(24) Eſay 26. 3

Fifthly: This, *Let not*, condemneth every Soul, which at any time [1] omitteth any Duty; every perſon who, in performing any Duty, maketh not [2] his God his *Reſt*; every Chriſtian which [3] *rolleth* not —— But, as eaſily may I cramb all *Homers Iliads* into a *nut ſhell*, as [4] repeat all the troubles of a *neglected* heart in one breath : Yea, as ſoon may I force a *Camels* [5] *back* through the *eye of a Needle*, as

5.
Of all Chriſtians.
(1) Rom. 8. 1
2 Cor. 1. 12
(2) Pſalm 52. 7
(3) Eſay 50. 10
(4) Eccl. 1. 8
(5) Mat. 19. 24

as *remove* [6] *offences* meerly by *finding fault*; The end of *rebuke*, is [7] to *correct*: I paſſe [therefore] from theſe [8] *troubles of heart*, unto a *faith in the living God*; I proceed, from what our Saviour (here) *prohibiteth*, unto what he (next) *enjoyneth*: Dearly beloved, you will, now at the laſt, *eſcape reproofs*, if, [9] without further troubles of heart, you *receive inſtruction.*

(6) Gal 6.1
(7) 2 Tim.4.2 Ezek. 3. 26
(8) Joh.14.1
(9) Pro. 10.17 15.31. 12. 1.

2
Matter of inſtruction.

I told you, from the (1) beginning, that this ſeaſonable Precept, *Believe in God, believe alſo in me*, was cloathed with *Evangelical inſtructions*; It is ſo: Take the words (2) *abſolutely*, and they are our inſtruction; they teach us, that, *believe in God, believe in Chriſt*, we muſt: but, conſider them as *oppoſed againſt the diſtractions* of the Diſciples hearts, *you will* then learn, that *This* (2) *is the victory which overcometh* all our troubles, *even our faith.*

(1) Page 2.
(2) 1 Joh. 5.4

How great a *comfort faith* is againſt the greateſt troubles of *mind, will* appear from the (1) *various occaſions* of this Text.

(1) See page 6

1
Occaſion.

One was (1) *ambition diſappointed*: The *hearts of theſe Diſciples* hab been *troubled* with worldly intereſts: *They had* (2) *dreamed* hitherto, of glorious *preferments upon earth*: they had been (3) *ſtriving which of them ſhould ſit neareſt unto their enthroned*

(1) Luke 22. 24
(2) 24 21 Acts 1. 6.
(3) Luke 22. 24

throned Lord; I ſay, theſe Diſciples, although they (4) knew Jeſus as the *Son of God*,, yet (*not* [5] *knowing the Scriptures*) *they aimed at* worldly greatneſſe; they, as yet fancied, that, (6) Surely *Chriſt would, in good* time, *reign* glorioufly *upon earth*: To follow this (*to them* [7] *known, to others* [8] *unknown*) King of the Jews, they had (9) *forſaken all*, and, in ſo doing, they had (10) *promiſed unto themſelves no ſmall* advancement. Now, when they (11) learn that God would ſtraightway *glorifie* their *long attended Maſter*, not with *Thrones*, but with *Thornes*; not with a *royal Diadem*, but by (12) *ſufferings*: when they, in *ſtead of* ſeeing Chriſt *reſtore the Kingdom unto Iſrael*, hear him (12) contriving his *departure out of this world*; when, inſtead of being *exalted by* their Lord, they muſt, by him, be (13) ſhortly *left at a loſſe*; this was unto them a conſternation of ſpirit; the *failing* of this *their long expectation made their* (14) *heart ſick*; this, *this was* one *reaſon, why our Saviour* mindeth them, to their comfort, *ye believe in God.*

(4) Mat. 16. 16
John 6. 69
(5) 20. 9
(6) Matth. 20. 21
Mark 9. 34
Acts 1. 6
(7) Mat. 2. 2
(8) 27. 11
(9) Mark 10. 28, 30
(10) Mat. 20. 21
Luke 22. 29
(11) John 13. 31
(12) Mat. 16. 21
John 13. 1. 33
14. 2.
(13) 13. 36, 37
(14) Pro. 13. 12

Secondly, Whereas *theſe* were they which, of all men, had (1) *continued with Chriſt in* his *Temptations*; Chriſt now *twitteth* them; how, of them, one ſhould (2) *betray him*, another ſhould (3) *deny* him, all ſhould (4) *forſake* him; Theſe were (5) *hard*

2
Occaſion.
(1) Luke 22. 28
(2) John 13. 21
(3) 38.
(4) Mat. 26. 31
(5) Mar. 8. 38
Rev. 21. 8

sayings : *Their meek Master had deserved* no such *uncomely neglects from them* : And now, long at last, that He should passe so *hard a censure* upon them ! full ill (6) could their *ingenuous spirits* brook these *black imputations* : this (you see) was *another occasion* of their sorrows; another cause why Jesus Christ encourageth them to *believe*, as *in God*, so, *in Himself.*

(6) Mat. 26. 22

3 Occasion.
(1) *Erasm. Marlorat. Jansen.* in locum.
(2) Luke 22. 36
(3) John 13. 21

Thirdly, The *Scene* was now (1) *Tragical*; a *forsaking*, a *denying*, a *betraying* of Christ could *boad* no good : What the *issue* might be, who could tell? if he who hath *no Sword*, is by the Patient Jesus, (2) *all-armed* to *buy one*, matters must necessarily threaten some evill; *Jesus himself* was (3) *troubled in Spirit*; well, therefore might *his Disciples* be *affrighted* : That a third reason of this *consolation*; *Ye believe in God.*

4 Occasion.
(1) *Leontius, Euthym. Theodor. Mopsuest.* &c. in locum.
(2) Joh. 2. 25
(3) Mat. 24. 35
(4) 26. 35.
(5) Joh. 13. 20
(6) Mat. 20. 23
(7) Mat. 14. 11
(8) 26.

Fourthly, (1) They were not now (2) to learn, that, *their Master could certainly divine*; If *Jesus spake* it, *they* might (3) *believe* it : for a while (4) *flatter themselves* they might, but, on second thoughts, their hearts might well *misgive* them : Their eyes had already seen *Judas* turning himself into (5) *a Traytor* : what was (6) *foretold* of *Judas*, that *Judas* was now (7) perpetrating; By the same *rule*, what was (8) *presaged* of them, that they

alſo ſhould (9) *too ſoon* be guilty of: Or be it, *that Judas* had aforetime (10) been *falſe*, *Peter* he had *perſevered*; None more (11) *zealous*, yea none more (12) *daring* then was *Peter*; nevertheleſſe, *Simon Peter* he had his (13) doom: Now, if *Simon Peter could not ſtand*, well might they expect to fall: The *Devil* had already been *buſie with* (14) *Cephas*; ſhould *Satan ſift* them (15) *as wheat* too; they, alas, would ſoon appear but (16) *chaffe*. Fear whiſpered unto *them*, what *daſtards* (for ought any courage they had) *they would* make of themſelves: *Guilt*, *ſhame*, *unmanlineſſe*, were (17) already *at their heels*: *That a* fourth circumſtance wherefore our Saviour here uſeth this *ſupporting Inſtruction*, As *ye believe in God, believe alſo in me.*

(9) Mat. 26. 56
(10) 8.
(11) John 6. 68
(12) Mat. 14. 29
(13) John 13. 38
(14) Luke 22. 32
(15) 31.
(16) Mat. 3. 12 Jer. 23. 28
(17) Mark 14. 50 John 13. 28 18. 8.

In the next place, *if the young* Prophets ſought *ſo unreaſonably* after [1] the late *Head of their Colledge*; loth, very loth might theſe Diſciples be, to think of parting with [2] their dear *Lord and Maſter*: As yet, they walked more by *ſight*, then *by faith*: although they knew Chriſt as [3] *a Son of God*, they knew him *after the* [4] *fleſh too*: He had affectionately [5] *gathered them under his* [6] *wings*, and it was *warm* [7] *being there*: A Maſter ſo *meek*, ſo *mercifull*, ſo *tender-hearted*, ſo *endearing*, ſo *communicative*, ſo *infinitely knowing*, ſo *miracu-*

5 Occaſion.
(1) 2 Kings 2. 17
(2) *Gorran. Tirinus. Maldonat. Janſenius* in locum.
(3) John 6. 69
(4) Mar. 16. 22
(5) John 15. 16
(6) Mat. 23. 37
(7) John 14. 20

raculouſly Powerfull; Wo [8] were it with them, ſhould *they part with* ſuch a *Teacher*! No living for them, but, at the *Son of Gods* [9] *ell-howe*: Now to hear this their dear Lord talk *thus of leaving of them*, of *going away*, of going *away they could not* [10] *imagine whether*; This a fifth griet of mind; it the *Bridegroom* was [11] upon *going*, the *children of the Bride-chamber could* not [12] chuſe but *mourn*: they had no patience (they) to hear of *Jeſus Chriſts departure*; This I reckon a fifth Argument why they were *ſolaced*: *Believe in God, believe alſo in me.*

(8) Mat. 16. 22
John 14. 5
(9) 6. 68. Acts 20. 38
(10) John 13. 33, 36 14. 5. 8.
(11) Mat. 9. 15
(12) Gen. 42. 36

Again, *The hour was* now almoſt [1] *come, wherein the Son of Man muſt be crucified*: A long time had been [2] ſpent in preparing *theſe Apoſtles for this tryal*; It *had been, as warily*, as *frequently* hinted unto them, that Chriſt *ſhould ſuffer many things in Jeruſalem*, and ſhould after that, *ſuffer death it* ſelf: Wherefore, as [3] anon he *animateth* them) *Be of good chear* (*in the world ye ſhall find trouble*, but, *be of good chear*,) ſo he now *comforteth* them, *Let not your heart be troubled*: *quaſi*, [4] ye *are* already ſtartled at *late events*; but, *worſe* evils are yet *to come*: if malice be hot [5] *againſt a green tree*, it will be ſet on fire againſt *the dry* branches: You *my ſervants* will be more [6] deſpitefully *perſecuted* then (am I) *your Maſter*: *whoſoever killeth you*, *will* [7] *think he doth*

6
Occaſion.
(1) John 13.1 Matth. 26.2
(2) 16. 21. Mark 9. 31
(3) John 16. 33
(4) Beda, Auguſt. &c. in locum.
(5) Luke 23. 31
(6) Mat. 10. 24
John 15. 20
(7) 16. 2.

doth his God good ſervice; but, even then when *my* ſufferings ſhall portend *yours*, *Let not your heart be troubled, neither be ye* [8] *diſmayed*; but, *believe in God, believe alſo in me.* (8) 14. 27.

Laſtly, When ye ſhall take more thought *for me* then *for your ſelves*; When ye ſhall [1] ſee me *delivered up into the hand of* [2] *ſinners, viz.* of inveterate, and moſt implacable Adverſaries: when ye ſhall ſee me *numbred among Tranſgreſſours*, condemned [3] contrary to Law; when ye ſhall ſee me *nailed* [4] *to the Croſſe*; *lifted up* [5] upon the Croſſe, and by [6] *unjuſt hands* [7] *crucified*, crucified even *unto death*; to a death *as* [8] *reproachful* as *languiſhing*, as *languiſhing* as *painfull*, then *weep* [9] *not for me*, then *let not your heart be troubled, no not for* my ſake; but, let this be *your refuge*, *Believe in God, believe alſo in me.* 7 Occaſion. (1) *Rupertus* in locum, ut & *Grotius.* (2) Mat. 26. 45 (3) Luke 23. 43 14 (4) John 20. 25 (5) 3. 14 (6) Acts 2. 23 (7) Phil. 2 8 (8) Heb 12 2 (9) Luke 23. 28

Thus, from the *ſeven-fold coherence* of theſe words; from their *foregoing and following Context*, very evident it is, that, *our greateſt* [1] *comfort againſt our greateſt diſcomforts*; *is*, *faith*, *Faith rolleth away* every ſtone which preſſeth heavily upon us; to *believe in God*, to *believe in Chriſt*, this is life, *life more abundant.* (1) 1 John 5. 4

Object. *If it be ſo, why am I thus?* If *Faith* hath a *power* ſo *ſoveraign to expell all troubles*, Object.

troubles, why? yea, why are *believing* hearts ſo *often troubled*?

Anſw. 1. *Anſw.* 1. *They are troubled on every ſide*, but [1] *not diſtreſſed*; *perplexed* they are, but *not altogether without help*; *caſt down*, but not *forſaken*.

(1) 2 Cor. 4. 8

Anſw. 2. *Anſw.* 2. *All men have not faith*; *Many Profeſſors* there are, but, *few believers*, I wiſs: The *faith of moſt* Chriſtians is a *faith of their own forging*, not *this ſpirit* [1] *of faith* here in my Text, *viz.* That which guardeth every blow from *off the heart*, muſt be *a* [2] *breaſt-plate of faith and love*, and of this *breaſt-plate*, the generality of Believers, (for Believers they ſeem unto others, and Believers they ſeem unto themſelves) I ſay, of this *breaſt-plate of Salvation* the generality of Believers are utterly fruſtrated; **as**,

(1) 2 Cor. 4. 11, 13

(2) 1 Theſ. 5. 8

[illegible], Moſt true is that of Saint *Auguſtine*, *It ſeemeth good*, ſaith (1) he, *It ſeemeth good unto the Almighty Providence, to prepare ſuch* Bliſſe *in the world to come, as the juſt only ſhall enjoy, and not the unjuſt; and ſuch* torments, *as the unjuſt only ſhall feel, and not the juſt: but, as for things temporal, theſe the divine providence* diſtributeth *both to the juſt, and unjuſt*; viz. *that temporal bleſſings may not be too vehemently deſired: loe, even the wicked are ſometimes happy in this world*: again, *that worldly evils may not be too much avoyded, e-*

(1) St. *Auguſtin. de Civitate dei.* lib. 1. cap. 7.

Mat. 5. 45.

ven,

ven, the dearest of Gods children are sometimes afflicted in this world. Beloved, hence, hence it is, that [2] *All things come alike to all*; that, both adversity and prosperity seem promiscuously common *to him that* [3] *sacrificeth, and to him that sacrificeth not; to the clean, and to the unclean; to the righteous, and to the wicked*: In the mean while, as I have already [4] argued at large; Look how much unbelief reigneth in the heart, so much *the heart* is *troubled.*

(2) Eccl. 9. 2

(3) ibid.

(4) *viz.* from page 57. forwards.

I say, Whether one be *prosperous in his sinfulnesse*, like [1] *Jeroboam*; Or, whether *the more he trespasse, the more* he be *distressed*, like [2] *Ahaz*; Or, whether *he do that which is right, but not with a perfect heart*, like [3] *Amaziah*; Or, whether, though he *end in the Spirit, he begins in the flesh*, like [4] *Manasseh*; still, still the heart, while a *heart of unbelief*, must necessarily be *troubled.*

(1) 1 King. 12

(2) 2 Chron. 28. 22

(3) 25. 2.

(4) 33. 12.

First, View sinners who are *not* [1] *in trouble like other men*, sinners who are *compassed about with pride* [2] *as with a Chain*, who [3] *speak loftily, and set* [4] *their mouth against the Heavens*: These Asses are thus pampered with provender, that they may bear such burdens [5] as might possibly cumber and divert the Church in her pilgrimage; While found Believers spend their time and thoughts upon things spiri-

[1] Psal. 73. 5

[2] 6.
[3] 8.
[4] 9.
[5] Deut. 6. 10, 11
7. 22.
1 Kings 9. 15
Esay 45. 14
Prov. 21. 18 compared with Esay 43. 3.

spiritual, these Unbelievers (though no thanks to them, for they [6] mean not so) drudge for their service in the affairs of this World; just, as *Indians dig Gold, and Christians traffique with it*: I say, notorious sinners are permitted to wax *fat, and well-liking*, that they may be like [7] *hewers of wood, and drawers of water for the* Lords *Congregation*; Or, it may be, God suffereth *some of them* to *prosper* that they may be *the* [8] *overthrow of others*, as Judges reprive *one malefactour* that he may be *the Executioner of his fellows*; Or, God suffereth them to *flourish, and branch forth*, that he may use them as [9] *Rods for the correction* of his Children; Or, as *Tryals* [10] to let the world see that *the prosperity of evil-doers, cannot allure Gods servants unto wickednesse*: Nevertheless, while these *prosper in the world, settle upon the lees*, are *at ease in Zion, dwell carelesly*, and *blesse themselves in their abundance*, while they have *more then heart can wish*, (poor fools!) their *present prosperity* [11] threatneth their *eternal destruction*: Let them ask [12] *who is the Lord that we should obey him?* Let them say [13] *The Lord will do neither good or evil.* [14] *How doth God know?* is there *knowledge in the most High?* Lo, God *hideth his* face to see, [15] *what their end will be*, to see, what *falshood they* [16] *will work against their own life*; *Let them alone* saith [17] God,

[6] 10. 7

[7] Josh 9 27
Hosy 49 22, 23
2 Chro. 36. 22
Ezra 1. 7, 8
Esay 44 28
45. 1.

[8] Ezek. 29. 18, 19
38. 11, 12, 5.
30 4, 5.

[9] Esay 10. 5
Psalm 37. 13
Judges 2. 22.

[10] 3. 1.
Phil. 2. 15

[11] Pro. 1 32
Eccles. 8. 11

[12] Exod. 5. 2
Prov. 30. 9

[13] Zeph. 1. 12

[14] Psalm 73. 11

[15] Deut. 32. 20
Jerem. 7. 19

[16] 2 Sam. 18, 32

[17] God, I *will not reprove* them, *nor ſet before* them *the evils which they do*, let them *fill up the full meaſure of their iniquities*, let them *treaſure up wrath againſt the day of* my *wrath*; Beloved, the more theſe glory in their vanities, the more at the great and laſt day, will God *exalt his Severity*, his *Wrath*, and his *Juſtice* [18] upon them: Therefore, ſince they had rather be [19] *captives to Satan*, then made *free* [20] *by Gods Spirit*, let them glory in their choyce at Doomes-Day; when *Satan* ſhall *accuſe* them, *God* will [21] *laugh* at them: Since they had rather be *bond-ſlaves* to the *Prince of darkneſſe*, then *Heires* to the *Father of Lights*, let them have their bellies full of pleaſure; God can [22] live without their *ſervice*, or *good affection*: Serve him they *do and* [23] *ſhall*, but againſt their wills; God will not *be beholding to* them for their *obedience*; nay, he will not *honour* them ſo much as to *deigne to* [24] *puniſh* them here; they ſhall not have the the [25] *favour to be ſcourged*; yea, they are *not worth a whiſtling after*; they *forſake*, *forget*, *deſpiſe*, and *neglect* God, and God hath as [26] *light an eſteem* for them; he *doth*, but, *will not*, ſee them; he leaveth them to their own preſumptions in a Glorious Neglect. Notwithſtanding, they are rendred altogether *inexcuſable*; for God meeteth them in their own [27] folly;

[17] Hoſ. 4. 17
Matth. 15. 14
13. 14.

[18] Pro. 16. 4
Rom. 9. 22. 17
2 Pet. 2. 9
[19] 2 Tim. 2. 26
[20] John 8. 32, 36
Rom. 6. 18, 22
8. 2.
1 Cor. 7. 22
[21] Pſal. 2. 4
37. 13.
59. 8.
Prov. 1. 26.
[22] Pſa. 50. 8, 12, 13, 22
Job 22. 2, 3
Tit. 3. 5
Epheſ. 2. 9
Job 35. 6, 7
[23] Iſa. 66. 2
60. 12.
43. 13.
44. 24.
Epheſ. 1. 11
Exod. 18. 11
Pſalm 72. 11
1 Chro. 29. 14
Nehem. 9. 6
Prov. 16. 4
Pſalm 135. 6
Rom. 11. 36
[24] Eſay 1. 5
Hoſ. 4. 14
Eſay 57. 17
[25] Hoſ. 4. 17
Heb. 12. 6, 7
[26] 1 Sam. 2. 30
[27] Hoſ. 8. 11

a *whelp of Lilly* they requeſt, and a *whelp of Lilly* is given them; They deſire no other *portion* then *in this life*, and *in this life their* [28] *portion they* ſhall *have*: God oweth them no ſuch *patience*, no ſuch [29] *goodneſſe*; yet, let them partake of either; let the Church ſee whether Gods long-ſuffering will indeed *lead* the world *to Repentance*, and make men wiſe for their *latter end*; They can have no pretence that God is [30] a *hard Maſter*, for he is *before-hand* with them *in* his *wages*; all [31] that they *are*, or *have*, they receive *from him*, and from him *only*: They cannot ſay, but that *a Lord* who is is *ſo liberal* unto them while they continue [32] enemies, and rebellious, might prove a *favourable Benefactour* unto them, would they once *undertake* his Service: God *inviteth* them *from earth to Heaven* by his bounty: Surely, He who [33] can afford ſuch *abundance* of all *outward bleſſings* unto theſe *Sons of Belial*, hath *unſearchable Riches* in ſtore for his *adopted children*: Yea, God *draweth* theſe proſperous ſinners *with the cords of a man*, he would (if they would themſelves) *overcome them with* [34] *kindneſſe*, he would by *temporal* mercies [35] encourage them to taſte of *ſpiritual*; now, it *Peſurum* [36] therefore *kick* becauſe he *waxeth fat*; if he *ſcorn* [37] *Heaven*, becauſe he hath *the world at will*; if he diſclaim [38] the *breath of the Almighty*

[28] Pſalm 17. 14
[29] Rom. 2. 4
[30] Matth. 25. 24
Zeph. 3. 5
[31] Eſay 66. 2
Rom. 11. 36
Acts 17. 28
[32] Mat. 5. 45
Zeph. 3. 5, 17
Pſalm 31. 19
Acts 14. 17
Pſalm 132. 15. 16
[33] 1 Tim. 5. 17
Pſalm 72. 6
Deut. 8. 18
Pſalm 52. 9
Joel 2. 23 compared with Deut 32. 2
[34] Pſalm 73. 12
Rom 2. 4
Eſay 55. 10
[35] John 1. 50
Jerem. 5. 24
[36] Deut. 32. 15
[37] Pſalm 49. 6
62. 10.
52. 7
[38] Job 33. 4
12. 10.
Acts 17. 28

mighty, becauſe by the help of the Almighty he *lives*, *breaths*, and *hath his* very *beings*; if the more good God giveth him, the more [39] *ungodly* he maketh himſelf; is it poſſible, that this wretch ſhould have no *trouble of heart?* I tell you, it is [40] impoſſible: Since *nothing* [41] *can ſatisfie the heart of man under that God who made mans heart*, it is impoſſible, that, any heart which *deſpiſeth* God [42] can reſt ſatisfied: A proſperous ſinner hath [43] *all that heart can wiſh*; true, but, the *trouble of* his *heart* is, his heart is [44] a meer *ſlave to* his own *unruly paſſions*; He *liveth at* [45] *eaſe* (you will ſay) yea, but he [46] *wearieth himſelf to work wickedneſſe*: There is no *end of his Riches*; true, but either his [47] *covetous* mind abideth *unſatiable*, or elſe his *prodigal* ſoul *knoweth not how to* [48] *abound*; No marvail then, if the heart of proſperous ſinners be troubled; for their very *proſperity* [49] is their *deſtraction*; give *Alexander* more worlds to conquer, or he [50] will weep (poor ſoul!) The *rich*, God ſendeth [51] *empty* away: Proſperous ſinners [52] *luſt* and *have not*; they *have*, *and yet they luſt*: They are juſt like [53] our *children in coats*, then, *moſt froward*, then *moſt unquiet*, when *leaſt under tuition*: Give a Child his ſelf-will, and the whole houſe is *too little to hold him*; juſt ſo, let an ungodly wretch

[39] Phil. 3. 19
Pſalm 62. 10, 11
[40] Eccleſ. 1. 14
[41] Pſalm 16. 2 compared with Pſalm 62. 5, 6, 7
[42] Job 22. 21
Eſay 48. 22 compared with Rom. 8. 9. and with Gen. 17. 1
[43] Pſalm 73. 7
[44] 2 Pet. 2. 19
2 Tim. 3. 4
Rom. 1. 31
Col. 3. 5
Gal. 5. 24
[45] Zech. 1. 15
Amos 6. 1
[46] Jer. 9. 5
[47] *Creſcit amor nummi quantum ipſa pecunia creſcit.*
[48] Phil. 4. 12
[49] Pro. 1. 32
[50] *Æſtuat infœlix anguſto limine mundi.*
[51] Iſa. 29. 8
[52] Jam. 4. 2
[53] Pro. 2. 15 compared with Job 5. 13, and with Pro. 21. 8 16, 27.

bleſſe himſelf in the *jollity of* his *ignorance*, in the *madneſſe* of his *Riot*, in the *beaſtlineſſe* of a *carnal* life, or in the *pomp and vanity* of a *ſinful world*, and he turneth every whit as (54) *monſtrous* as the peri-wiggs of hair which many *Ruffians* now adayes affect to trouble their *heads*, and hide their *ſhoulders* with. Fooliſh creature, he is troubleſome to [55] himſelf; ſo *phantaſtical*, that what *apiſh apparel* to *ſhackle* himſelf with, he conſulteth his Taylors folly; ſo *luxurious*, that of what Diſh to eat, of what Wine to quaffe, neither his *gluttony*, nor his *drunkenneſſe* can reſolve him: *Paſſe time* he would, but cannot ſleep at night till he hath determined what needleſſe ſport ſhall *rob him of the morrow*; Mind him of his wealth, and unleſſe he may *inſult*, *oppreſſe*, *covet*, or *fool away*, as well his *Revenues*, as his *health*, *Reputation* and *Time*, he is no body (as he [56] thinketh.) To conclude, well may the *heart* of a *proſperous ſinner* be *troubled*, ſince *Pride ſwelleth and paineth* him; *Idleneſſe diſtracteth* & *wearieth* him; *Worldlymindedneſſe cloyeth* and *choaketh* him; alas, he is *ſick of himſelf*; his *heart* is *troubled* meerly for *want of troubles*; and yetlet him know, though all *the flames of Hell* heat that iron *hot* [57] wherwith he *ſeareth* his ſhipwracked *conſcience*, though his conſcience wax ſo [58] *unnatural* that it neglect to *accuſe* for *particular ſins*; yet, in the general, his *heart* [59] *condemneth him*;

[54] 1 Cor. 11.7,14

[55] *Vides convivium peccatoris; interroga ejus conſcientiam; Nonne gravius omnibus fœtet ſepulchris? Intueris lætitiam ejus, & ſalubritatem mirâris corporis, filiorum atque opum abundantiam: introſpice ulcera & vibices animæ ejus.* Ambroſ. offic. l. 1. c. 12.

[56] *Si dicam jucunditas; incipit homini occurrere talia jucunditas qualem ſolet habere in poculis, in prandiis, in avaritiâ, in honoribus ſæculi. Extol'untur enim homines, & lætitiâ quâdam inſaniunt: ſed non eſt gaudere impiis, dicit Dominus.* Auguſtin.

[57] 2 Tim. 4. 2

[58] Rom. 2. 15

[59] 1 John 3. 20

him; he hath within himſelf the *ſentence of death* eternal; no favour he *deſerveth*, and none he *expecteth*; ~~I ſay~~, the *expectation of the wicked is* [60] *wrath*, wrath to come; and, even in this ſenſe, his *heart* is *troubled*; ~~I ſay~~, as the *Spirit of God witneſſeth* [61] unto the Believer that he is [62] *ſealed unto the day of Redemption*; ſo the *Spirit of wickedneſſe* witneſſeth unto him who doeth *deſpite unto the Spirit of Grace*, that he hath [63] rejected God unto his own everlaſting deſtruction.

[60] Pſa. 11. 23
[61] Rom. 8. 16
2 Cor. 1. 22
5. 5.
[62] Epheſ. 4. 30
[63] Jer 7. 19
John 3. 18. 36
Heb. 10. 27

Secondly, *If no ſin*, ſaith (1) St. *Auguſtine*, *If no ſin were openly puniſhed in this world, the Divine Juſtice would not be believed.* Beloved, this is one reaſon why the ſame God, who paſſeth by ſome *foolhardy* Unbelievers with a (2) *ſevere neglect*, maketh other Unbelievers daily (3) *examples of his diſpleaſure*: As the Almighty *fatteth* ſome *Bulls of Baſan* againſt his *laſt* (4) *ſlaughter*: As, by way of ſtratagem, the *Lord of Hoſts* (5) permitteth ſome Rebells to march (6) ſecurely over *the very pit of Hell it ſelf* ere ever he *ſet fire* unto his (7) *train of Gun-powder*; As the *indignation* of the *provoked* God doth, in (8) *mere wrath*, forbear till Dooms-day before he puniſh ſome; ſo he *walketh* as *contrary* unto others as (9) they *walk* contrary unto him: He giveth them to un-

[1] St. *Auguſtin. de Civitate dei*, lib. 1. cap. 7.
[2] Jer. 2. 19
[3] Ezek. 30. 16
[4] Zeph. 3. 8
[5] 1 Kings 22. 22
1 Pet. 2. 9
[6] Pſalm 73. 4, 5
[7] 9. 17.
[8] Hoſ. 4. 17
Matth. 15. 14
[9] Levit. 26. 23, 24 40. 41.
Iſay 28. 19

understand, that every Creature is ready to *avenge their Creatours quarrel* against them, if he once speak the word: If God saith, (10) *Surely your iniquities shall find you out*, full soon shall *the iniquities of their heels* (11) *overtake them*: All the *worldly wisdome* sinners upon earth have, shall not (12) *out-wit* Gods all-seeing Justice: and, if God so please, the world shall (13) be made to know it. If God see cause to (14) punish such a person with *scarcity*, in vain shall the *Defrauder*, *Oppressour*, or *Thief* heap up unjust gains; If God *cast but half* (15) *an eye* upon his Babel, in vain doth the Worldling build high comforts upon his sandy Foundation: If God (16) *stir up the Spirit* of his Prince, of his Kinred, of his Family, of his truest Friends against him, in vain doth the man-pleaser *trust in the arm of flesh*: No marvail then, if the *recompence of vanity* be *vexation of spirit*; no wonder, if they that *sow the wind*, *reap the whirlewind*; if they who *provoke God*, *provoke him* (17) *to their own hurt*: Every *affliction* which exerciseth a gracious Soul is *grievous for the present*, how much more judgement for sin, *as judgement*? If God (18) *break the pride of mans power*, man shall soon (19) *pine away in his iniquity*: If when sinners *turn from the Lord*, the *Lord will not* (20) *be with* them; the *sound of a shaken leaf* shall (21) chase

(10) Num. 32. 23
(11) Psalm 49. 5
(12) Deut. 29. 19, 30, 31
(13) Ezek. 5. 8
(14) Pro. 13. 11
Psalm 33. 10
(15) Deut. 28. 20
(16) Esay 10. 26
1 Sam. 26. 19
1 Kings 11. 14, 23
compared with Prov. 16. 7
(17) Jer. 25. 7
(18) Levit. 26. 19
(19) 39.
(20) Num. 14. 43
(21) Lev. 26. 36

chaſe them : To the impenitent ſinner God can, if it ſuit with his glory, make every expected Refuge *pricks in the eyes, and thorns in the ſide* : He can, ſo often as he pleaſeth, both (23) *appoint terrour, and cauſe ſorrow* : Fooliſh perſons are *plagued* (24) *by reaſon of their offences.* Now, if God will by his temporal judgements (25) *magnifie himſelf, and ſanctifie himſelf,* that he may be (26) *known in the eyes of the Nations,* there is nothing more natural then that he who ſuffereth for his ſins ſhould finde (27) trouble of heart : *Let his heart be troubled.*

[23] Levit. 26. 16

[24] Pſalm 107. 17

[25] Ezek. 38. 23

[26] 39. 23

[27] Pſalm 39. 11

Thirdly, Who ſo *doth* what is *Right*, but not with an *upright mind*, hath a *mind* to be *troubled* : If *Machiavel* hath the *policy* to attain not *vertue it ſelf*, but the *appearance of vertue*, I rather *pity* then *envy* him ; fool that he is, while he fancieth the *exerciſe* of Vertue *burdenſom*, but the *credit* of it *beneficial*, he is a *contradiction unto himſelf* ; *Puſillanimity* [1] not *diſcretion* drave him upon theſe *ſhifts* : Where the *heart is divided*, it is [2] forthwith *found faulty* even unto it ſelf : Reaſon telleth us, that, in one and the ſame boſome *a* [3] *heart and a heart* can never agree together : if the *double-minded man* be *unſtable* [4] *in all his wayes*, it is impoſſible his thoughts ſhould be ſtabliſhed : He hath

[1] *Omnis compoſitio indigentiæ cujuſdam videtur eſſe particeps.*

[2] Hoſ. 10. 2

[3] Pſal. 12. 2

[4] James 1. 8

hath no [5] *ſtedfaſtneſſe* of his *own*, and muſt therefore expect to continue unſetled: Beſides, The Hypocrites *attempt* is, of all undertakings, the moſt *irkſome*; The *behaviour* of other perſons, is, [6] like their Apparel, *ſuitable* and *habitual*; but, this mans carriage, is, like that of a [7] Stage-player, therefore *forced* becau'e *mimical*. Again, He can never enjoy his freedome, who walketh in a *diſguiſe*; for while he ſo walketh, he ever and anon feareth to be *diſcovered*; and [moreover,] moſt equal it is, that he ſhould have vexation enough and enough, who had rather *pleaſe* [8] *man*, then God: Such a man, his Conſcience [9] *accuſeth* him, becauſe he *wittingly ſeemeth, what he is not*; and again, the ſame conſcience *condemneth* him, becauſe *he ſeemeth not, what he is*. Once more; Whoſo would bear the world in hand, that he *hateth what he vehemently loveth*, and that he *loveth what he vehemently hateth*, may well complain of *trouble of heart*, for he is his own Tormentor. *Knowledge* [10] *is eaſie to him that underſtandeth*; and unto him who, like his God, affecteth *plain-dealing* and *faithfulneſſe*, ſincerity is pleaſant; but oh, the *Unquothneſſe* of an hypocritical converſation! To *forbear ſin*, not out of *conſcience*, but, out of *craft*; to *perform duties*, not out of *obedience*, but, out of *ſubtilty*; to *force* [11] ones ſelf upon *mock*-reading, *mock*-

[5] 2 Pet. 3. 17

[6] —*Magis ingenuè* Peribonius——

[7] *Suaſit jam olim* Valla *hypocritam* Latinè *reddendum eſſe hiſtrionem.* Scultet. in Matth. 6. 5

[8] Gal. 1. 10

[9] *Séque unum clamet canſámque caputque malorum.* 1 John 3. 20

[10] Pro. 14. 6

[11] *Invitâ Minervâ*; for—*ignoti nulla cupido.*

mock-hearing, *mock*-praying, *mock*-praiſing, &c. I ſay, to be religious *meerly* for profit, or oſtentation; to walk [12] (as it were) *ſpiritually* on a *carnal* accompt; to profeſſe a *form* of that *godlineſſe*, which the Soul *naturally* abhorreth; to *boaſt* of *heaven*, and *dread hell*; to *pretend a love toward God*; and to [13] *wiſh* (in the mean while) that *there were no God*; theſe, theſe are *ſervitudes* which the *Devil himſelf* was never *ſubjected unto*! *Hell is ignorant of theſe torments*! The *Hypocrite* is ſo very a *fool*, that he thinketh to *out-wit the only wiſe God*. I conclude therefore, that until he [14] at length convince his underſtanding, that *God is infinitely wiſer then* He, it can be no marvail if his pragmatical *heart be troubled*.

(12) Προαίρησις ἐκ ἔστιν ἀδυνάτων. Ariſt. Ethic.

(13) *To him that would not depart from iniquity, the name of Chriſt muſt needs be terrible: nor can he who ſerveth divers luſts, ſerve God in ſincerity, and with hopes of acceptance.*

(14) *ut dometur homo, Deus quæratur.* Aug. Tom. 10. Serm. 4. *de verbis Domini.*

Laſtly, Sometimes the wiſe and gracious God doth (1) *humble*, *ſoften*, *and prepare* [at leaſt, he would humble, ſoften, and prepare] *a ſoul for grace*, by giving unto it a *ſorrow of heart* firſt; [whether (2) the perſon were formerly as *proſperous* as *prophane*, or as *unproſperous* as *hypocritical*.] *Manaſſes* (3) was ſtormed from a *ſpirit of divination* unto a *ſpirit of bondage*; from a *ſpirit of bondage* unto a *ſpirit of liberty*; Thus, if the *heart of unbelief* be not [*in juſtice*] troubled, that trouble may (4) *fit it for deſtruction*; it is [*in mercy*] troubled, that troubles may *fit it for converſion*. What

(1) Eſay 1. 5 Jer. 10. 24

(2) Κοσμίως καὶ ἁγίως, ἀσεβῶς ἀθέως. Plato.

(3) 2 Kings 21. 6 2 Chron. 33. 12, 13, 19 compared with the prayer of *Manaſſes*.

(4) Rom. 9. 17, 22

our Lord doth, *that we know not now, but hereafter,* (5) we *ſhall know*; He who *hath mercy upon whom he will,* and (6) *hardneth whom he will, weigheth* (7) *actions*: He, at this *preſent*, provideth for the *future*; ſtoreth up ſometimes *vengeance*, ſometimes *mercies*: decreeth that *before all worlds*, which either his *ſeverity* or his *loving kindneſſe* determineth to accompliſh in (8) *dayes yet to come*. Sirs, *is any thing* (9) *too hard for God?* Such, yea ſuch is the *unſearchable goodneſſe* of the moſt High, that the ſelf-ſame *proſperities*, the ſelf-ſame *adverſities* which *formerly* hardened, may (10) *henceforward affect*, and melt. Chyrurgeons *firſt* purge the body, and *[that done]* ſalve the lanced Ulcer: *Before I was afflicted, I* (11) *went aſtray*. If thou [Lord] ſayeſt AMEN, *when thy judgements are in the earth, the* (12) *inhabitants of the world learn Righteouſneſſe*: Where thou ordaineſt peace, there (13) *by the ſadneſſe of the countenance the heart is made better*: By providence, *high winds* blow up (14) *ſeaſonable rains*, and *waters of affliction* ſoften (15) *fallow grounds*. Whirl-winds, Earthquakes, and fire (theſe) theſe may be the immediate Trumpeters (16) of *a ſmall ſtill voyce*: If *mighty ruſhings* aſtoniſh; upon, may follow a (17) manifeſtation of *the holy Ghoſt*: *Jonah* had cauſe to bleſſe God, that ever the Seas were (18) ſo unquiet; and, before *the Lamb* came, came

(5) John 13.7

(6) Rom. 9.18

(7) 1 Sam 2.3 *Quem locum, de divinis cogitationibus à propoſito nunquam deficientibus, intelligant Tr. adar. Symmach. Vatabl. C. Jan. Pagnin. Fran. de Mendoza.*

(8) Acts 2.23

(9) Gen. 18. 14

(10) *Hoc enim eſt proprium Dei potentis ac veri, inexorata beneficia præbere.* Arnobius *adverſ. Gentes, lib. 3.*

(11) Pſalm 119.67

(12) Iſa. 26 9

(13) Eccl. 7 3

(14) 1 Cor. 3. 6.

(15) Hoſ. 5. 15 10. 12

(16) 1 Kings 19. 12

(17) Acts 2 2, 4

(18) Jonah 1. 4

(19) *Thunder.* True, *vexation of Spirit* doth (20) in no wise presage *grace*, a *forerunner of it*, it (21) may be: First, *that which is natural*, afterward *that which is* (22) *spiritual*: Where *worldly sorrow* worketh *death*, there (23) *godly sorrow* may work *repentance unto salvation*: Pinch a man soundly *in this sleep*, it is a marvail if he (24) *awaken* not from his *hypocrisies* unto *Righteousnesse*: Would we understand it, the *language of every trouble* doth most plainly tell us, that, *This is the* (25) *will of God, even our Sanctification*: Ah, my Beloved, instead of quarrelling at the trouble of your hearts, *examine* (26) *your selves whether ye be in the faith*: Know, one main cause why multitudes who snatch up *a form of godlinesse*, have no *victory* at all *over* their *troubles*, is, They have (27) no *trust in God*, no *trust in Christ*; a *dead faith* (28) they swallow down; a (29) *lively faith* they never yet obtained. Sorry, sorry I am to pronounce it, Of them who (30) *name the Name of Christ*, exceeding few *depart* (31) from *themselves* to *Him*; They are (most of them) *sapless* branches, *Christless* Christians; nor is it any marvail at all, if every one who accepteth *seeming faith* instead of *saving faith*, gain no *victory* at all over the *troubles* of his *heart*.

(19) Exod. 19. Wind.
(20) Pro. 1. 26
Psalm 107. 17
(21) 1 Cor. 15. 46
(22) 2 Cor. 7. 10
(23) Psalm 50. 15
(24) Compare 1 Thes. 4. 3 with Prov. 3. 11, 12
Lament. 3. 33
Hos. 11. 10
Gal. 6. 8
1 Pet. 5. 10, & 2 Cor. 9. 8
(25) 1 Thes. 4. 3
(26) Psalm 42. 5
(27) Such as Mr. *Eaton* describeth.
(28) Such as Mr. *Baxter* requireth. See also his *Saints Rest.* Part. 3. Cap. 3. Sect. 2.
(29) 2 Tim. 2. 19
(30) Acts 26. 18
Μετάνοια ἐστὶν ἐκ τῆς διαβολικῆς πρὸς τὸν Θεὸν ἐπάνοδος. *Damascen.*

Answ. 3.

(1) Esay 64.7 *Quid penna quæ caret usu?*
(2) 2 Tim. 4.7

(3) Psalm 42.5 See Dr. *Sibs* Souls Conflict. Mr. *Scudders* Christian daily Walk, and Mr. *Symonds* his *Case, and Cure of a deserted Soul.*
Mr. *Youngs* Victory of Patience, and *Joy in tribulation*, by *Phinees Fletcher.*
(4) Psal. 46.1
(5) 62.1, 5 *Francis L. Verulam*
(6) Psalm 52.7 118. 8, 9 Prov 10.15 14. 26 Jerem. 9. 24 17. 5

(7) *Franc. L. Verulam.* Psalm 34. 2

Answ. 3. As *seeming faith* gaineth no victory over *real troubles*, so *true faith* is then only [1] prevalent when *stirred* up, and *exercised*: Faith must [2] *fight a good fight*, if it will be *victorious*: Be *Sampson* never so *stout*, eft-soon shall the *Philistims* overmatch him, if he *betray his strength*: *David* was *strong in the Lord*, and in the *power of his might*, and yet even *Davids* soul was *disquieted within* him until he [3] *renewed his trust* in God. These *Disciples in my Text* believed; nevertheless, because they did not, as *David* did, *encourage themselves in the Lord* their God, you see how their *heart* was *troubled*: Had they foreseen the *Mansions in my Fathers House*; had they *believed in Jesus Christ* as in their mighty Redeemer; had they *believed in God*, as their [4] *present help*; they had, in all their troubles been *more then Conquerers*: *A good sure friend is a better help at a pinch, then* [5] *all the stratagems and policies of a mans own wit.* Your *half-faced* Christians lean upon *Honor, Riches, Greatness, Friends*, &c. as if these could succour them against *distresses*; but, *it is better to* [6] *trust in the Lord, then to put confidence in* all these together: Many were the *Titles* of the *Emperour*, but this one Title [7] *King of France*, distinctly answered unto all them, and more; *saving faith alone* affordeth more and more solid comforts against

gainſt all ſorts of troubles at once, then *all the advantages of this world* can be able to ſupply againſt any *one trouble*: *Jehovah* [8] *Shallom*: a faith [9] *ſpringing from Chriſt, and aſcending to Chriſt*, overcometh all temptations, whether *darted* upon us by *Satan*, or *heaped* upon us from our own *ignorances, ſloath and corruptions*; or, *brought* upon us more *immediatly* from the good Hand of our *God*. Brethren, *a mans life conſiſteth* [10] *not in the things which he poſſeſſeth*, but [11] in *the life of faith*. Dearly Beloved and longed for, my Joy, and Crown; would ye find *comfort?* would you find *ſtrong conſolation?* Loe ye here: *Taſte and ſee*: Sirs, here is *life, life more abundant*: O all-ſufficient God, O God and Father of Jeſus Chriſt our Lord, *In the multitude of my thoughts within me thy* [12] *comforts delight my Soul*: I find here *Comfort* for the moſt *deſperate Caitiffe*, and *comfort* for the *broken Spirit*: *Comfort* (I ſay) for *the heart of unbelief*; but, for the *ſound Believer, the Life of Comfort*.

(8) Judg. 6. 24

(9) See *Triumph of faith*, by *Tho. Goodwin*, and *Capels* Temptations.

Luke 12. 15

(10) *Omnia cum ſcipſo contulit Deus, & omnia cum eo perdit avarus.* Beda *Exhort.* 3. 7.

(11) See *None but Chriſt*, by Mr. *Wall*.

(12) Pſalm 94. 19

First, Comfort even for the heart of unbelief.

3. Of Comfort.

1. Even for Unbelievers, *viz.* againſt their Unbelief.

He that believeth not, is [1] *condemned already, becauſe he hath not believed in the Name of the only begotten Son of God*: yea, but [as deſperate a ſinner as thou art] this is thy *comfort*, that, the very *circumſtances* of this one *Text* alone, mind thee, *invite* thee, nay

[1] John 3. 18

[2] Esay 55. 7, 8, 9 Ezek. 18. 21, 22

nay *urge* and *constrain* thee to believe in Jesus Christ as in [2] a Mediatour, ready to seek and save *even* thy lost Soul. Here are four *circumstances*, within the compasse of my Text, which do, *in Christ his stead*, beseech thee to be reconciled unto Him.

1 Circumstance.

1 *Circumstance.* The *main occasion of all these troubles*, which thou seest thus tumbling in [here] upon these Disciples, *viz.* Jesus Christs [1] being *made an offering for sin:* His *hour was come*: and it was [2] against the sad sight of his *ineffable sufferings*, that He here *engageth* his Disciples, *Let not your heart be troubled.* Sinner, Bethink thy self: Jesus Christ *his sufferings* [3] are *thy pardon. Come unto him*, thou that art *heavy laden* [4] *Christ will ease* thee: Hate sin, that Christ [5] may pardon it: Did the *Lord Christ* suffer the *death of his body*, and the *fierce wrath of his* own *Father*, all to keep thee from Hell, and wilt thou again *pawn thy Soul unto the Devil* [6] for some trifling sin? Are *fire* and *brimstone* [7] and *everlasting darknesse* such *flea-bitings?* Are *Peace* and *Glory* and [8] *everlasting Joy* so *contemptible*, that, whatsoever the Son of God hath suffered, should not at all concern thy soul? Cast off thy [9] sins, thine *unprofitable* sins: for, for Thee *Christ dyed*; Thy, Thy Soul, the Mercifull Jesus *would pardon!* Thirst, [10] thirst after Righteousnesse;

[1] John 13. 1

[2] Mat. 16. 21 compared with John 13. 21, and 14. 1

(3) 1 John 2. 2

[4] Mat. 11. 28

[5] Act. 26. 18

[6] 1 Pet. 5. 1

[7] Matth. 25. 30. Jude 13. Esay 30. 33. 2. 19.

[8] Rev. 21. 7

[9] Dan. 4. 27 Esay 30. 22

[10] 55. 1 Revel. 22. 17

that

that Christ may *impute* it: Jesus Christ hath [11] *born* thine *iniquities*; and wilt thou pluck them from *off His* shoulders, to (again) place them upon *thine own?* Oh, rather, *set thy face* toward Heaven; and look, *look up, upon* [12] *Him whom* Thou hast *pierced*: Let Christ but *see* once [13] *of the travel of his Soul*, and *He* shall be satisfied, and *thou* too. The Son of God *dyed*, *and dyed to save thee* from thy sins. That is one *Inducement* to force [14] thine *heart of unbelief*, to *seek the Lord while he may be found.*

[11] Isa. 53.4

[12] Zech. 12 10

[13] Isay 53. 11

[14] *Felix est periculum ad Deum confuge e.*

2. *Circumstance.* Although this was, or was near upon, *the same night wherein he was betrayed*, from the beginning of *Chap.* 13. unto the end of *Chap.* 17. Christ taketh much thought, not for his *dying self*, but for his *sinfull Disciples.* Sinner, it will not repent him that He *layed down his life* for thy sake, if, where He hath *layed it down*, there, thou wouldest *take it up*: for *thy preservation* he is *solicitous*, for *his own* he was not.

2 Circumstance.

3. A third *Circumstance.* Three other *Evangelists*, three other *faithfull Pen-men* Jesus Christ had of his most holy Gospel; but, such a subject as this; This, the *turning of his bowels*, the *unbosoming of his loving Kindnesses*! so *choyce* a portion of the *Gospel*, as is this, He peculiarly reserveth for his *fittest Pen man*! His *bosome Evangelist*, his *beloved Dis-*

3 Circumstance.

Disciple, his *darling* JOHN ſhall be the Author of this *Evangelical* Scripture; and (this) purpoſely, that, ſuch a *deſperate Caitiffe*, as thou haſt been, may [1] *believe*, and conceive hopes.

(1) John 20. 31

4 Circumſtance.

4 *Circumſtance.* The *tender compaſsion of Chriſt Jeſus* over the preſent troubles of theſe Diſciples hearts. Sinner, The heart which *melteth to ſee a wound lanced*, will never have the power to ſee *a Sword ripping up* thine *entrails*: What troubles theſe Diſciples here met with, were but only the *troubles of this world*; yet (ſee here) the *ſwooning of Chriſts bowels*! (Tell me) Would not Jeſus Chriſt endure, that theſe ſhould perplex their hearts; and will he take any pleaſure in the *eternal* torments of thy *loſt* Soul? (Believe it) the *merciful Jeſus* doth *not willingly* afflict. To be *gracious* he *waiteth*; at thy *death* he *aimeth not*. Thy *Spirit had long ſince failed before him*, had not He *forborn to ſtrike*; I tell thee, Thy caſe, thy *ſtate of unbelief*, is ſo deſperate, that, God *deferreth* his juſt anger unto the very laſt minute! He knoweth, ſhouldeſt Thou to *Hell* once, thou art (then) *a loſt man for ever*: *After death, no redemption.* Thy ſins are *ſo great*, that Chriſt *would* (it poſſible) *forgive* them; although thou imagineſt not ſo. He would, if thou wouldeſt aſſent, *heal* all thy *back-ſlidings*, leſt otherwiſe thy *Soul*, thy *wretched* Soul, ſhould, *unto all*

all eternity be *tormented, miserably tormented* in *Hell*, in the *nethermost Hell*. If the Disciples afflictions *move* Christ *unto compassion*, know, the vengeance due unto thy sins *pierceth* his *heart*; Shouldest thou to *Goal* once, thou wouldest be sure to be *condemned* and *executed*; wherefore, ere ever thou art *questioned for thy life*, Thy Jesus would procure for thee the *Kings pardon*: nay, He *hath* procured it, and willeth thee to *accept* it upon the *Kings terms*. Sinner, if thou hast grace to believe any one of these *Circumstances*, these *Circumstances* will be unto thee *Life from the dead*.

Secondly, *Life of comfort for Believers.*

2 For Believers.

First, *against all worldly distresses*, viz. Although *the afflictions of the Righteous are* [1] *many*, yet [2] *think not that strange*. True, [as *A Child of God* in the anguish of her spirit [3] replyed unto her Minister] *A sharp Visitation seemeth to signifie displeasure*: but, *Let not your heart be troubled*; For

1 Against worldly distresses.

[1] Psalm 34. 19

[2] 1 Pet. 4. 12

[3] Mr. G. C. in his Epistle before his Sermon at the Funerals of Mrs. *A. Childe* of *Northwick Worcestershire.*

First, *The* very *same afflictions are* [1] *accomplished in your Brethren*: *No temptation can take you but such as is* [2] *common unto men*, nay, unto Saints. Art thou afflict-

[1] Pet. 5. 9

[2] 1 Cor. 10. 13 *Bonus quicquid accidit ei, aequo animo feret.* Sen. Epist. 7.

ed: *Answ.* So were Christs chosen Disciples: yea, so was Jesus Christ Himself, even in the compassions of this very Text! His heart was troubled, then, when he said, *Let not your heart be troubled*; I say,

Secondly: So kind a Master, so loving a Brother is Jesus Christ, that he is [1] *touched with a sense of our infirmities.* Who *is afflicted*, and he [2] *burneth not*: I say, *In all* thine *afflictions* thy dearest Bridegroom *is* [3] *afflicted* with thee: He, in this Text, forgat his own sufferings (although so near at hand!) that he might [4] comfort his Disciples in these their troubles.

[1] Heb. 4. 15
[2] 2 Cor. 11. 29
[3] Esay 63. 9
[4] Dr. *Sibs* Sermon on John 14. 1

Thirdly, The same Redeemer who *bringeth the trouble, layeth this command*, *Let not your heart be troubled*: Be ye sure now, He who [1] will not give way that thy heart should be *any* whit troubled at all, will, in due time, remove what He Himself dis-liketh. If thy Plaister [2] hurt, it shall be taken off, and that quickly: Or ever he find out a temptation for thee, he will find out *a way for* thy [3] *temptations escape*, rather then thy heart should be over-much troubled. What thou *canst not* [4] *well bear*, shall never burden thy *feeble* shoulders.

[1] John 14. 1 Esay 54. 5, 7, 8 40. 1, 2 Jerem. 31. 20 Hos. 11. 8, 9
[2] Rom. 8. 28 Phil. 3. 21
[3] 1 Cor. 10. 13
[4] Heb. 7. 25 Matth. 11. 30 12. 20

Fourthly,

Fourthly: Suppose thy distresse *burdensome*; *I reckon that the sufferings of this* [1] *present life are not worthy to be compared with the glory which shall be revealed in us.* What, yea what, are *these light afflictions which are but for a* [2] *moment, if compared unto* the [3] Mansions in my Fathers House.

[1] Rom. 8. 18
[2] 2 Cor. 4. 17
Θνητὸς ὁ βίος ὀλίγος ἐπὶ γῆς χρόνος.

θάνατος δ' ἀθάνατος ἐστιν ἂν ἅπαξ τις ἀποθάνῃ. Domum apud Patrem habeo eamque vobis paratam, lomè locutentissimam, amplissimam, bonis omnibus instructissimam Jac. Capellus. *Ostendit hoc nomine Apostolo, Deo fidere debere quod in domo Patris sui variæ sint paratæ mansiones: A transfugis sumpta Metaphora, quibus magno solatio est habere varia Asyla ad confugiendum, quæ promittit Christus, sive præsentem vitam spectes, sive futuram.* Zegerius.

Fifthly: Imagine these afflictions, which *for the present* seem so *grievous*, were worthy to be compared unto the Joyes that are set before us: yet [1] *believe in God; God is* [2] *King of all the earth*; Again, I say, *believe in God; Faithfull are the* [3] *wounds of a Friend. I know, O Lord, that thy Judgements are true, and that thou in* [4] *very faithfulnesse hast afflicted me.*

[1] Deut. 4. 29
[2] Psal. 47. 7
[3] Prov. 27. 6 3. 11
Job 5. 17
Heb. 12. 6
Revel. 3. 19

Sixthly: *Believe also in Christ: In Him* thou mayest *find peace*: He [1] foretelleth thee that he hath [2] *overcome the world* for thee: He hath [3] *given* thee *an Example* of [4] *possessing thy Soul in patience*: His *peace* he [5] *giveth* unto thee; and what he *giveth*, that he [6]

[1] John 14. 29
[2] 16. 33
[3] 13. 15
[4] Luke 21. 29
[5] John 14. 27
[6] ibid.

leaveth with thee: He *putteth that into thine eye which will make thee see the better*; soweth that in thy [7] *tears* which will *bring forth fruit to* thine *account*, even the *peaceable fruits of Righteousnesse*. Once, Jesus Christ doth in thy sufferings give thee the [8] *Credit*, the *Reputation*, the *honour* of having a *fellowship* in his *sufferings*.

A second *Life of Comfort* here is, *namely*, [1] against the [2] *Death of our Friends*. Thou, who art a follower of God, art thou *troubled on every side*? So were these Disciples: Art thou *disappointed* of *worldly hopes*? So were these Disciples: Is some dear Friend *deceased*? Loe, these Disciples were [3] fain to part with their *dearest Jesus*. What it was to be bereaved of so good a Master, you have [4] already seen; but This was not all: When Jesus had escaped death, was [5] beyond all hopes, raised from the Grave; was, [beyond all hopes,] restored unto them again, for his Disciples then again to lose Him, to lose Him *whom* [6] their *Soul* had *found*, Him *who* [7] *was dead and is alive, and behold he liveth for evermore*! This, this is much, very much! One would think, if at *Christ his death* his Disciples hearts were troubled, they would have been, at *his* [8] *ascension*, troubled much more. *Did I not say unto my Lord* [9] *Do not deceive me*?

[7] Psalm 126. 5 Heb. 12. 11
[8] Phil. 1. 29. 3. 10. 2 Cor. 4. 11

2 Against the death of our Friends.
[1] *Videbat eos commotos antecedentibus de suâ morte Sermonibus, itaque eos erigit.* Grotius in John 14. 1.
[2] 2 Sam. 1. 26. 18. 33. John 11. 31. 33 Phil. 2. 27
[3] John 13. 33. 16. 6
[4] *viz.* p. 235.
[5] Luke 24. 21
[6] Cant. 3. 4
[7] Revel. 1. 18
[8] Acts 1. 6. 11
[9] 2 Kings 4. 28

me? If, when *Christ dyed*, all their *hopes* [10] *dyed* with him; then much more, when *he arose*, their *hopes* [11] *revived* also; Consider (now:) For Jesus, after that he had overcome death, to depart from his Disciples again, to depart from them [now no more by a necessity of death, but] during health and life; to ascend from them [12] just then when they [13] expected the issue of his [14] *riding in triumph*, of his [15] *accumulated* Hosanna's; of his *declaring, and owning of himself* to be the [16] *King of the Jewes*, the *long expected* [17] *Son of David*; yea, the [18] Son, the *only Son of* the great and only *God*; Loe ye, here, a tryal! yet (see!) when this dear, this potent friend; thus unexpectedly ascended, I say, when the most loving Jesus most unexpectedly departed, his Disciples which had formerly *drooped*, were now so far from being at all troubled, that they were [19] *filled with great joy*. Consider, consider (my Beloved) When *the God of all flesh* taketh away from us our *best*, our *nearest friends*, he can [and if we trust in him] he will, leave a *greater comfort* [20] behind them.

[10] Luke 24. 21
[11] 33. 34 Acts 1. 11
[12] 9.
[13] 6.
[14] Matth. 21. 7, 8
[15] v. 9, 15
[16] 2. 2 27. 11.
[17] 22. 45 Luke 2. 11
(18) Matth. 3. 17 17. 5 Rom. 1. 4
[19] Luke 24. 52
[20] John 14. 16 16. 17.

3

Against our fear of death.

This for the death of others: Is now *thine own death* thy [1] terrour? I say, is *the darkneſſe of the ſhadow of death* thy diſcomfort? *Fear* thou [2] *none evil*: He who

[1] Ὁ θάνατος τῶν φοβερῶν φοβερώτατον. Arist.
[2] Psal. 23. 4

who hath [3] *taught thee to live*, will [4] *help thee to dye*. Women *bring forth in sorrow*, but it is to *their comfort*; for their repeated pains *in Child-bearing* [5] teach that *fearful Sex* how to overlook *a lesser pain*, namely, that *of death*. As when *the Moon*, so when the *soul is in the change*, she is then *neareſt* unto *the* [6] *Sun*. When Chriſt came from *Bozrah*, his *dyed* [7] *Garments* drew *the* [8] *ſting* out *of Death*: and as of the *fleſh of Adders* are made *Antidotes againſt poyſon*, ſo of that *ſting* is [now] made *a Cordial* for the deceaſing Party. The Grave ſeemeth to [9] *gape*, *like the red Sea*; mean while it *maketh way* for our more ſpeedy coming unto *the promiſed Reſt*. Chriſt was *placed within the Grave*, that we [10] might *ſtep over it* with eaſe: The Believer, *now a dying*, is onely *paſſing from death to life*; nay more, *from the death of ſin* unto *him who is* [11] *The Life*. The *Earth* provideth *a Reſt for our Bodies*; the *Heavens* contain *a Reſt for our ſouls*: but, *Jeſus Chriſt* will be *a Reſt unto* them *both*. True, *Death* [12] *paſſed upon all* theſe Diſciples: *This* [13] *ſpake Chriſt*, *ſignifying by what death he ſhould glorifie God*, viz. *Peter* was to *put off his earthly Tabernacle* [14] *ſhortly*: As for St. *James*, he was [15] *killed with the Sword*: Great, very great, [16] were theſe *Apoſtles*; but notwithſtanding their greatneſſe [as (17) *Princes*,

[3] Joh. 16. 8. 5. 4.
[4] Phil. 4. 13
[5] 1 Tim. 2. 15
[6] Pſalm 84. 11
[7] Eſay 63. 1
[8] 1 Cor. 15. 56 *Fiducia Chriſtianorum, reſurrectio mortuorum.* Tertul. *de carnis reſur.*
[9] Prov. 30. 16 Rom. 3. 13
[10] 2 Cor. 4. 10 Col. 3. 4 See Biſhop *Reynolds* his *Churches Triumph over Death.*
[11] John 14. 6 1 John 3. 2 Col. 3. 3, 4
[12] Rom. 5. 12
[13] John 21. 19
[14] 2 Pet. 1. 14
[15] Acts 12. 2
[16] Gal. 2. 9 Matth. 19. 28
[17] Pſal. 82. 7

Princes, ſo] *THEY* muſt *dye like men*: A Believers Comfort is [18] not that *he ſhall not dye*, but, that *he ſhall not dye the* everlaſting *death of common men*. Of the *beloved Diſciple* himſelf the Lord Jeſus never ſaid [19] *he ſhall not dye*; but Unto him he ſaid [20] *In my Fathers Houſe are many Manſions*. The *leaſt child* of God can now [21] *fetch a ſtride quite over Hell*. There is now *but a ſtep* [22] *between us and Death*, and [23] *not a ſtep between Death and Heaven*: *Death is ſwallowed up into* [24] *Victory*, that is (as the phraſe importeth) into Eternity. Could we not *ſtep* beyond Death, the *foreſight* of Death would ſting us unto the very heart; but *Jehovah* [25] *Shallom*: Faith viewеth every thing in the words of *Jehovah*, who giveth being unto every Promiſe. *The mighty Jeſus* is *aſcended*; nor is it poſſible to [26] detain the [27] *redeemed* from [28] their *Redeemer*; a *Chriſtian* from *Chriſt* his Lord; a *member on earth* from [29] *The Head in Heaven*. Wherefore [unleſſe thy heart be *a heart of Unbelief*] *Let not thy heart be troubled*; *Believe in God*, *believe alſo in Chriſt*: Is thy deſire toward thy *Saviour*, thy *Saviour reacheth forth his hand*; It ſhall be unto thee no trouble at all to [30] paſſe from *death*, which *of an old enemy is made a new Friend*, unto *life* now, no more *mortal*, but *everlaſting*. Is thy [31] *midnight ſoul*

[18] Job 30.23

[19] John 21. 23

[20] 14.2

[21] Revel. 2. 18

[22] 1 Sam. 20.3

[23] 1 Theſ. 4.14
1 Cor. 15.52
1 John 3.14

[24] 1 Cor. 15. 54,52

[25] Judges 6.24

[26] *Chriſtus etſi ſolus reſurrexit, tamen non totus.* Bernard.

[27] John 6. 39,54,56
11. 25,26
14. 19,20
17. 23,24.

[28] Eſay 43.1
49.24

[29] 43.22
1 Cor. 12.12

[30] Rom. 7.24 compared with Job 19.27

[31] Matth. 25.6
24.44.

soul upon departure? Let her go *forth to meet him* whom *her soul loveth*; Behold her *Bridegroom cometh*: yea, rather is [32] *already gone*, gone [33] to *prepare a place* for thee; I say for thee: *In my Fathers house are many Mansions*; and because *many* one [34] for Thee, *Verily, there remaineth, a* [35] *Rest* for thy soul; into thy *Fathers bosome* resign thy spirit.

(32) John 14. 2

(33) 3

(34) Ibid.

(35) Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. *Similitudo sumpta ab uno comitum qui in itinere praegressus ad diversorium, ibi caeteris cubicula assignat, efficitque ut venientibus parata sint.* v. 3. Ἐαν πορευθῶ Ἐαν hic, ut c. 12. 32. valet *postquam.* Πάλιν ἔρχομαι. *Continuatur similitudo: nam solent qui primi in diversorium venerunt, caeteris jam adventantibus obviam procedere, & eos introducere: idem quod Christus,* Act. 1. 11. *redditurus, effecturus erit.* Grotius in Joan. 14. 2, 3, 35. Heb. 4. 9. See Mr. Baxter his *Saints everlasting Rest.*

4 Against the corruption of our sinful Nature.

(1) Rom. 7. 13, 14, 15, 16, 17, 18, 18, 19, 20, 21, 23

(2) Compare Isa. 59, 2. with Psalm 125. 5

(3) Compare Psal. 28. 3 with Luke 13. 27

(4) Isa. 66. 11

(5) v. 2. 57. 15. Luke 6. 20, 21

(6) 21. 36. Psalm 18. 23

(7) 1 Thess. 5. 17

(8) 2 Pet. 1. 10

4: Thy greater trouble is, not that *thou shalt dye in the Lord*, but, that *thou dost live in the flesh*: I say, not *the shadow of death*, but, the [1] *body of sin* disheartneneth a *gracious soul*: Give me *any death but the death of sin*! To *do evil* is to [2] *depart from* God, and this is indeed a [3] *sad departure*; for this, *Let your heart be troubled*, provided your *trouble* be *a sanctified trouble*; such a *sorrow* shall be turned into *joy*, into a *spiritual joy*; inasmuch as, from this Gospel, you, who believe, may [4] *suck strong consolations*. Thou *broken and contrite heart*, as assuredly as thou *mournest*, thou [5] shalt be *comforted*: Watch over thine [6] *own sin*; *Give thy self* [7] *unto prayer*, *Be ever* [8] *upon Duty*, *Exercise thy*

self

self unto (9) *godlinesse*; Giving all (10) *diligence*, strive to *grow in grace* and in the *delightfull knowledge* of Jesus Christ our Lord; so doing, *Let not* thy *heart be dismayed*: Know, *Sin* was a (11) chief trouble of these Disciples hearts: To *forsake Him*, who hath *loved and chosen* us! To *love our selves* more then we do love *him in whom the* great *God is* so *well-pleased*! This, you will yield, *is a very great defection*; He (†) that *taketh not up* His Crosse, *his daily crosse*, neither *followeth Christ crucified* into whatsoever *perils* this his crucified Lord shall *conduct* him (such a one) is *unworthy* of so *great*, so *good* a Master; Whoso is *ashamed* of Jesus Christ, of him Jesus Christ hath just reason to be more (much more) ashamed! Meek he is, yet *the wrath of this Lamb* hath [as *justly* as] *mercifully* threatened, that, Whosoever *denyeth Him before* (12) frail *men* here upon earth, him will He *deny before* his dread *Father in heaven*. In one word, (13) *Hell* is a portion for the *fearfull*; and fearfull were these Disciples; neverthelesse, so far was Christ Jesus from *not forgiving* them their trespasses, that he most compassionately *preventeth* them, *Let not your heart be troubled*. Wherefore, all ye, who (14) *loath your selves for your iniquities*, loath *your selves* and *them*, more and more: Alas, no (15) *Toad* is so *ugly* in *mans sight*, as mans *venomous*

[9] 1 Tim. 4. 7
[10] 2 Pet. 1. 5
3. 18

[11] *Videbat eos commotos de antecedentibus de abnegatione sermonibus.* Grotius in *Joan.* 14. 1

(†) Luke 9. 23
Mark 8. 38

[12] Matth. 10. 33
2 Tim. 2. 12
[13] Rev. 21. 8

[14] Ezek. 6. 9
20. 43
36. 31
[15] Ἀισχρὸν γὰρ τὸ γε αἰσχρὸν κἂν δοκῇ, κἂν μὴ δοκῇ.

nature is in the *holy eyes* of the moſt *pure God* : *A ſinfull condition* is an (16) *odious condition*; *wicked* deeds are *ſhamefull* deeds; *graceleſſe* practices are *wretched* practices; *practices, better* becoming the *Devils* who are *accurſed of God*, then the *Diſciples*, who were *bleſſed of the Lord*; Mean while, *Give God the glory*, (17) His *arm is not ſhortened* that it cannot ſave; He can remove from us as well all *our ſtaines* as all *our guilt*; He, who delivered us *from ſo great a death*, could (had he ſeen cauſe ſo to do) have quite *warded off* the *leſſer wounds*; The Lord Chriſt could have ſtrengthened his Diſciples every whit as much *before his Aſcenſion*, as, *after his Aſcenſion*, he did; and (would he ſo pleaſe) He could, ſince *Adams fall*, make us, every way as perfect, as *before that fall of Adam*, we were : yea, he is able to make us both as *unſpotted of ſin*, and as *glorioufly gracious* in this *preſent* evil *world*, as we ſhall be *in the next*; This he is *able to do*; *but he*, [according to His wiſdom] *ſeeth cauſe to the contrary*; this, this alone may *comfort* us againſt *our ſinfull nature*, that God, the infinite God is wiſe; *His wiſdome* is a *Believers comfort*.

[16] Pſalm 51. 5 Job 25. 6

[17] — *Hæc & alia adduxerunt* Gregorium *ut clamaret, O Fælix culpa, quæ talem meruit habere redemptorem, Quæ verba ego non facilè, dicerem, ſiquidem in illâ cauſâ nihil video quod non ſit miſerum, & flebile.* Pet. Martyr. *ubi infra* 27.

And yet, *why haſt thou made us to err* [1] *from thy wayes? Wretched men that we are*, whence is it, that the *ſanctifying Spirit* [2] leaveth

[1] Eſay 63. 17

[2] leaveth in our *vile hearts* the *remainders*, the *dregs*, the *ſeed*, the *ſpawn* of all *uncleanneſſe* and *wickedneſſe* ſoever? It was not, it could not be unknown unto the *moſt holy Jeſus*, how that *Peter* would *deny him*, or, how that theſe other diſciples would all of them *forſake him*: *Fore-known unto Him* it was, *prevented by him* it was not! Behold, O Lord our Redeemer; Thou haſt *dyed for ſin*, and yet *ſin abideth in us!* Thou haſt *called us unto holineſſe*, and yet we have *no inherent holineſſe* at all; alas, we continue *above meaſure ſinfull!* *Lord, if thou wilt, thou* [3] *canſt make us clean*: Our *feet* thou haſt *waſhed*; Why [4] not alſo *our hands*, and *our head?* But [5] *beggers muſt not be their own chuſers*: Oh, *wherefore doth living man* [6] *complain?* What is *duſt and aſhes*, that any thought of his [7] ſhould at all *reply againſt* his King, and his *God?* *Secret* [8] *cauſes* (why, while we are in the fleſh, ſin dwelleth in us) *belong unto* Him; We may finde *comfort from the* reaſons which he [9] hath *revealed*, whether in regard *of himſelf*, or in regard *of us*.

[2] *Reliquiæ quidem ſunt animi vires & actiones; verum deſtitutæ ſuâ rectitudine, atque idcirco pravæ & corruptæ.* Pet. Martyr. *Lo. Com. Claſſis ſecund.* cap. 1. ſect. 25.

[3] Luke 5.12
[4] John 13.9
[5] Gen. 32. 10
[6] Lam. 3.39, 22
[7] Jer. 18.6 Rom. 9. 20
[8] Deut. 29. 29
[9] Rom. 15.4

1. In regard of himſelf.
The glory of all his Attributes.

1. While He, as he is *God the Father*, taketh occaſion to reconcile his *juſtice* unto his *mercy*, &c. in creating *light* out of *darkneſſe*;

1 Comfort.

good out of *evil*: *order* out of *confusion*; *peace* out of *guilt*; *grace* out of *sin*; and out of *dishonour*, his most [1] unsearchable *Glory*.

[1] Psal. 35. 27
34. 3
40. 16
Luke 1. 46
Phil. 1. 20
Eph. 1. 10, 12

2 Comfort.

2. While, as he is *God the Son* [*Son of the Father*, and *Son of man* too] he magnifieth that [1] *authority* which the Father hath put into his hands: *All power was* [2] *given* unto Him; and it is fit, that [3] the world should know it: In the *work of his Creation*, he [4] sheweth himself a *free agent*, forming many Creatures quite *void of life*, many *capable of life*: among living creatures he giveth unto some *a power vegetative* (as that of Herbs, Trees, &c.) *but not sensible*; to others (as that of brutes) a power both *vegetative and sensible, but not rational*; but, unto mankind he giveth a power *vegetative, sensible*, and [5] *reasonable* too: Just thus, the Son of man (to shew how *absolutely his elect Vessels are* [6] *at his pleasure*) His pleasure is, that man *before his souls conversion* [7] should abide *void* of all *grace*, but *full* of all *sin*; and should, *after his souls dissolution* [8] remain *void* of all *sin*, but, *filled with* all *grace*; but, should be *from his souls conversion to his souls dissolution* [9] divided between *sin assaulting*, and *Grace assisting*.

[1] John 5. 27 compared with Prov. 29. 2, and Job 36. 22
[2] Matth. 28. 18
1 Cor. 15. 27,
[3] 28.
Prov. 8. 22, 30
[4] John 1. 3
Heb. 1. 2
[5] Gen. 1. 27
[6] Eph. 1. 22
Phil 1. 10
Revel. 4. 11
[7] Rom 11. 32
Gal, 3. 22
[8] Phil. 3. 21
1 Cor. 15. 42
[9] Gal. 5. 17

3 Comfort.

3. While as he is *God*, *the* [1] *Holy Ghost*,

(1) 1 Joh. 5. 7

Ghoſt, he *keepeth man* [2] *from falling*, *raiſeth man* [3] *when fallen*: The *preſerver of men*, *delighteth* [4] *in the habitable parts of the earth*; and ſince *this* is *his will*, *even* [5] *our ſanctification*, He will not fail of his Will, if we [6] his Veſſels, be not wanting unto our own ſelves.

(2) Jude 24
(3) Pſalm 145. 14
Rom. 8. 11
(4) Prov. 8. 3
(5) 1 Theſ 4. 3
(6) Cal. 6. 8.

2. In regard of us.

He glorifieth himſelf many wayes *by our inherent ſin*: as

1. The *demeanour* of Gods Children *under* their *corruptions*, (1) *juſtifieth the ſeverity of God againſt Reprobates*: We are *Gods witneſſes*: Are *Unbelievers* ſinfull? ſo are *found Believers*; but (2) not with that *high hand*, not with that *greedineſſe*, not with the like *preſumption*, *fearleſneſſe*, *ſhameleſneſſe* or *impenitency*: When we commit evil, there is (ſooner, or later) ſome *regret*, ſome *remorſe*, ſome *compunction*, ſome *miſ-givings* in our conſciences: St. *Peter* denyeth Chriſt; yea, but St. *Peter* (2) weepeth; out of the Hall he getteth, he avoideth the like temptations again; The Diſciples *forſake Chriſt*, but the Diſciples *hearts are troubled*: Alas, ſinfull (4) we are, but, this is one comfort yet, *viz. The* (5) *haters of God ſhall be found lyars*: They ſhall not ſay, we (6) take that *pleaſure* in our evil doings, which the unbeliever taketh.

1 Comfort.
(1) Job 1. 8, 22
Deut. 32. 5
Phil. 2. 15, 16
(2) 1 Sam. 24. 10
Pſalm 32. 5
51. 3
Zeph. 3. 5
Jer. 3. 3
6. 15
Eſay 44. 9
66. 5
Ezek. 16. 61
43. 11
2 King. 22. 19
(2) Matth. 27. 75
(3) John 14. 1
(4) 1 John 1. 8
(5) Deut. 33. 29
(6) 1 John 3. 3

2. Our

2. Our continual guilt ever remembreth us [1] *from* what *everlasting burnings we are rescued.* Unto which of the Angels said he at any time, *Thy sins are forgiven thee?* If the men of *Jabesh* must lose every one their *right eyes* [2] it must be because their *lives* were given unto them for *a prey.* The *Lords mercy* it is [3] that *we are not* eternally *consumed.*

3. Our corruptions mind us *from* what an (1) *excessive sinfulnesse we are delivered*; *Slay them not, lest* (2) *my people forget it.* Are the *imaginations of* our *heart evil, continually evil?* Blessed be our God that they are not (3) *more evil. I thank my God,* (4) *through Jesus Christ our Lord.*

4. Our sins teach us (1) self-denial; (for) Who would *serve divers lusts?* Who would love a *false heart?* Who would maintain an *enmity against holinesse?* Who would make *provision for* that *flesh which warreth against* his *soul?* or cherish those *affections* which *lust against the Spirit?* yea, who would *combine with Satan against God?*

5. Our in-bred *sin* (1) *proveth us.* What thanks is it unto the *Sun*, that he daily

2 Comfort.
[1] Rom. 6. 23
Lam. 3. 39
Psalm 103. 3,4

[2] 1 Sam. 11. 2. compare v. 9 with 2 Sam. 2. 4
[3] Heb. 12. 29

3 Comfort.
(1) Psalm 51. 6
Exod. 12, 8. 11, compared with Exod. 1. 14 22 39
(2) Psalm 59. 11
(3) 2 Cor. 3. 5
(4) Rom. 7. 25

4 Comfort.
[1] Rom. 12. 9
Acts 11. 23
Jer. 13. 11
Psalm 101. 3
Josh. 23. 8 22. 5
Deut. 10 20, 21 11. 22 13. 4 18. 13 28. 47, 58 30. 20

5 Comfort.
(1) Deut. 13. 3
Gen. 22. 12
Exod. 16. 28 20. 20

Deut 8. 2, 16. 30. 15, 19. 20, Judges 2. 22, 3 1, 4. compared with Psalm 26. 2, Rom. 12. 2, 8. 6, 2 Cor. 8, 8, 13. 5, Gal. 6, 4, 5. 25, James 2. 27, 3. 18, Heb. 3. 13, 1 John 3. 7, 8, 9. 10. 2, 3, 5. 3. 19, 24. 4. 13. 2 Pet. 1. 10. Eph. 5. 1.

daily runneth ſo even a courſe? or that his beames are ever glorious? juſt none at all: for, a *neceſsity of Nature compelleth the Sun* to *be as he* is, and *to do as he doth:* I ſay, the Sun doth never run, nor ſhine *upon choyce:* But our God (*who worketh in us all our holy deſires*) ſetteth before us, as well *evil*, as *good*: that we (2) may have the *comfort of chuſing the better part.* Since God *worketh in us both to will, and to do*, then, when we loath our miſ-doings, we know *whom we are for*: Did no ſin dwell in us, it would not then appear to us that we *follow after Righteouſneſſe for* our *Gods ſake*, We ſhould then loſe that *ſatisfaction*, which *we now partake of.* Namely, while our hearts aſſure us, that, we *hate every falſe way*, [hate *ſin, as ſin*; nay, as *our*, nay, as *our Gods enemy*] we can then conclude [we can then unto our Joy conclude] that, while we (3) *in the mind ſerve the Law of God, His* we *are* (4) *unto whom* we *obey.* By this we ſatisfie our ſelves; Herein we rejoyce, yea, and will rejoyce.

(2) *Dicet aliquis, ſi Deus vellet, iſti boni eſſent; ſed melius voluit, ut, quod vellent, eſſent.* Auguſt.

(3) Rom. 7. 25
(4) 6. 16
2 Kings 9. 32

6. The *forwardly Diſciple* is therefore ſuffered to (1) deny his Maſter, that, while he ſtandeth he may expect to fall, if he lean, not (2) upon *Chriſts ſtrength*, but upon *his own: Not I, but* (3) *grace*: The affrighted Child *clingeth* (4) *delightfully* upon his mothers boſome: *I have ſet the Lord alwayes before me, becauſe he is at my right hand, I* (5) *ſhall not be moved; I live, yet not I, but* (6) *Chriſt liveth in me.*

6 Comfort.
(1) John 13. 38
Matth. 26. 34
(2) John 15. 5
(3) 1 Cor. 15. 10
(4) Jer. 10. 23
(5) Pſalm 16. 8
(6) Gal. 2. 20.

7. *His*

7 Comfort.
(1) Qui Deo proximus est, lapsui non est vicinus. Ambros.
(2) 1 Cor. 12 9 Psalm 124 1
(3) Heb. 4. 9
(4) John 11. 4 9. 3
(5) Zech. 13. 1 Heb. 7. 25
(6) Mal. 4. 2
(7) Heb. 4. 16
(8) 15.
(9) Esay 40. 11, 27, 29, 31 45. 24
(10) Jer. 31 8
(11) Esay 55. 1 Cant. 5. 1 Revel. 22. 18
(12) Jer. 31. 25
(13) Zech. 10. 6, 7
(14) John 14. 1
(15) Hos 2. 14

7. *His grace is* (1) *sufficient for* us: Of Christs *fulnesse all we receive* (2) *grace for grace*; either *grace pardoning*, or *grace assisting*. God would never have suffered *Adam* to have forfeited (3) Paradise, if he could not have prepared a better *Rest for* his *Saints*. Let *Lazarus sleep*, (4) our comfort is, the Lord Jesus will *awake* him: Sin *defileth*, but the *Fountain opened* (5) *unto the house of David* washeth out all our *pollutions*: Our spirit within us is *wounded*, but, there is (6) *healing in* Christs *wings*: and, as we have ever *need of pardon*, so the (7) *Throne of grace* is never taken down: The Child that *cryeth* is (8) *pitied*, nor is he ever more *indulged* then (9) when he is most *diseased*; *Surely I* (10) *heard* Ephraim *bemoaning himself*: We are *suffered* (11) *to thirst* that we may *drink abundantly*: *Food is pleasant* unto (12) the *hungry Soul*, and *Wine refresheth* the (13) *fainting spirit*: If you see *Peter weeping bitterly*, observe Jesus Christ (14) *wiping away* his *tears*: Peradventure the Disciples *hearts* are *troubled* on purpose (15) to wit, that their Lord Jesus may have an occasion to *speak comfortably* unto them.

8 Comfort.
(1) Psalm 58. 10
(2) 41. 11

8. The *Righteous* (1) *shall rejoyce when he seeth the vengeance*: for, by this *we know* (2) *that* God *favoureth us*: I say, we endure

dure assaults that (3) our *eye* may *see* our *desire upon* our (4) *Enemies*. We lye in ambush to take the *accuser of the Brethren* in his own malice: We are set to *strive* (5) *against sin*, that, *the Captain of our Salvation*, may take our *Adversary* in his own (6) *Stratagems*: At Doomesday, Satan shall know, *to his cost*, that it was his good will (6) to have *ruined* the *Elect of God*; for every *wound*, every *bruise*, every *scar* which lighteth upon us *here*, he shall *pay dearly*, at *long running*; Every fall which he giveth us, *shall be his own, one day*: He *shall be talked with*, in the end, for having dealt so *despightfully* with our *Fathers children*: Let us therefore, *resist unto blood, striving against sin*; The Lord of *our hosts*, he is the *defender of our faith*; It is unto us a *pleasure to fight under the banner of Christ* Jesus our Lord, forasmuch, as, in Him, we are *more then Conquerors*.

[3] 112. 8
[4] Eph. 6. 12

[5] Psalm 59. 1, 3, 14 60. 3, 4, 5 61. 3

[6] *Assiduâ tentatione tentat diabolus, ut saltem tædio vincat! quod in paradiso egit, hoc quotidie agere non desistit.* Greg. mor. 24. 5. Revel. 12. 10

9. Our *demerits* (1) endeer unto us the *loving-kindnesses* of our Redeemer. Will these Disciples *forsake* Christ, *deny* Christ, &c. and yet may not their *heart be troubled?* By this we know that Jesus Christ (2) loveth his Disciples *freely*! Herein is comfort, the *Rich Bridegroom of our Souls*, loveth His Spouse *as well in sickness as in health*; He taketh us *with all our faults*; He loveth us, *not for our sake, but for his own*; He loveth us, meerly *because he delighteth to love us*.

9 Comfort:
(1) Ezek. 16. 61, 63
Rom. 8. 5

(2) Hos. 14. 4
Rom 3. 24
1 Cor. 2. 12
John 15. 16
Esay 64. 6
63. 7
Deut. 9. 6, 7
10. 15

10 Comfort.
[1] 2 Tim. 2. 5
1 Cor. 9. 24
Heb. 11. 6
Revel. 3. 21
Phil. 4. 17
2 Cor. 9. 6
Gal. 6. 7, 8
Matth. 16. 27
1 Pet. 5. 4

10. No *Conqueſt*, (1) no *Crown*; no *Victory*, no *conqueſt*; no *fight*, no *Victory*; no *ſin* againſt which to ſtrive, no *fight*; Behold now (O ye mortals) it is a favour if we are *ſingled out to* be of *the forlorne hope*; a favour, if we are *allowed to ſtrive* againſt that evil which the *holy Spirit* of our Almighty God *overcometh for us*; The gracious and bountifull God *fighteth in us, and for us*, purpoſely that he may *reward and crown* us according unto (*our*, rather according unto) *his* Victories. So dealeth the moſt liberal Lord God by us, as we deal by our *little children*; We finde employments for our very little children, not for any ſervice which little Infants can do us, but, for that we do *naturally delight to give them all poſſible encouragement*: We do every minute put them upon *duty*, that we may every minute feed them with *Rewards*. Oh, my Beloved, Theſe *troubles*, in theſe Diſciples hearts, are abundantly *recompenced* within the (2) *manſions in my Fathers Houſe.*

[2] *Quomodo multas manſiones apud Patrem, ſi non pro varietate meritorum?* Tertullian, Scorpiaco.

5

Againſt our want of grace.
[1] John 13. 38
14. 1

Probably, others may give better reaſons for it then I *do, or can*: but, that all of you may henceforward, *encourage your ſelves againſt the ſins dwelling in you*: you will, henceforward, often call unto your remembrance, that, *in even one* (1) *and the ſame breath*, the mighty Jeſus, both *forewarneth Peter*,

Peter, thou ſhalt deny me thrice, and *forearmeth Peter, Let not thine heart be troubled.* Now, as here is *life of comfort* againſt our *inherent filthineſſe*, and *ſuperfluity of naughtineſſe*; ſo here is *ſtrong Conſolation* againſt our *decay and want of grace.* When theſe Diſciples were [2] foretold, that [as well reſolved as they were] they ſhould *forſake* Chriſt; when they had heard, within how ſmall a ſpace, *Cephas* ſhould, *thrice at once* deny his Maſter; then there aroſe in their heart *fears and jealouſies, doubtings and deſpair*; They then began to ſuſpect, that they ſhould fall more grievouſly then *Peter*; but, Jeſus Chriſt doth (you ſee) ſupport them. Saith Chriſt [3] *Let not your heart miſgive you*; Have an eye unto the *manſions in my Fathers houſe: Believe in* God, he is *able* [4] *to keep you from falling*; *Believe alſo in me, my grace is ſufficient for you*: Be ſtrong *in me* and *in the power of* my *might*; Of my *fulneſſe*, ye ſhall *all receive grace for grace*; ye ſhall *do* [5] *all things*, ſo far as I ſhall ſee cauſe to *ſtrengthen* you: Wherefore, *Let not your heart be troubled.*

[2] 13. 38

[3] *Ne turbetur cor veſtrum, ſeu o.—ſeu ob imminentem veſtrum ſingulis lapſum, quem jam* Mat. 26. 31 *prædixi.* Tirinus in locum.

[4] Jude 24 Eph. 5. 27 2 Cor. 9 8

[5] Phil. 4. 13

6. This Goſpel doth likewiſe *eſtabliſh you* who believe, *againſt fear of falling away finally*: *What manner of perſons ought we to be in all* [1] *holy converſation and godlineſſe?* Brethren, hardly any one thing doth

6

Againſt our fear of falling away finally.

[1] 2 Pet. 3. 11

more trouble believing hearts, then *a* [2] *mistrust of failing*, a *fear of not enduring unto the end*: But, this Gospel [3] informeth us, that, *whom Christ loveth, them he loveth unto the end*; a *good work* by him *begun, shall be performed* [4] at his own day; Where he *entreth*, there he *dwelleth*, he never *faileth*, never *leaveth*, never *forsaketh* any Disciple which [5] forsaketh not him: Over-hear this *compassionate* Jesus *thus treating* these Disciples, *Anon, you my sheep will be scattered then, when I am smitten for your transgressions; you will then forsake me when I am suffering for you: you will not persevere in your intention, but I will not be inconstant unto mine: you will be ashamed of me and of my Crosse, but I will not be ashamed of you and of your backslidings: you will contract guilt upon your selves, but* Let not your heart be troubled: Ye believe in God *that he can forgive sins*, believe also in me *that I will remember your iniquities no more: Though you run away from me; when I shall* [6] *go into* Galilee, *I will* [7] *send after you; Though you be overtaken in an offence, ye shall not* [8] *dye in your sins*: But what need have we of any such *Paraphrases*? Dearly beloved, Jesus Christ affirmeth unto you (sound Believers) that, he goeth [9] *to prepare a place for you*; Wherefore, although *now for a season, if need be* [10] your sins separate between you

[2] Revel. 2.10
[3] John 13.1 Gal. 6.8, 9
[4] Phil. 1.6 Psalm 91.14 31.19,24 32.7,8 73.23,24 Μέλει θεοῖσιν ὦ περ ἂν μέλει πέρι, *Æschylus* in *Inferiis*.
[5] John 4.19. 20 11.25 5.24 6.54, 56 4.14 Rom. 8.11 Gal. 2.20 Ephes. 3.17 Col. 3.3 1 John 3.24 4.12, 13
[6] Matth. 26. 32
[7] 28
[8] 1 John 2.1 1.9
[9] John 14.3
[10] 1 Pet. 1. 6,5

you and your comforts, Let not your heart be *diſtruſtfully* troubled; queſtionleſſe, He who is long ſince gone *to prepare a place for you*, will [11] firſt *guide you by his* Counſel, and afterward bring *you into glory*; He will at the time appinted [*therefore* [12] *appointed becauſe opportuneſt for your condition*] welcome you unto the *manſions in my Fathers houſe.*

[11] Pſalm 73.24
1 Pet. 1, 5
John 6. 39
18. 9
[12] Job 14. 14
1 Theſſ. 3.3

7. Yea, you that be followers of Jeſus Chriſt, this Goſpel comforteth you *againſt all your tryals whatſoever*: Be your tryal [1] *tribulation*, or *diſtreſſe*, or *perſecution*, or *famine*, or *nakedneſſe*, or *peril*, or *ſword*, or *law-ſuits*, or *bodily infirmities*, or *ſpiritual infirmities*; be your affliction either your *death-approaching*, or *life-prolonged*; be diſcomforts from *things preſent*, or from *things to come*, in all theſe you are, all of you [2] more then Conquerors through Him who here ſpeaketh in my Text: I ſpeak it unto you Believers, and to your joy I ſpeak it; you have here, *a Sanctuary for* your *troubled ſonls*;

7
Againſt all temptations whatſoever.
[1] Rom. 8.35
2 Cor. 4. 8, 9.
6. 4, 5
11.23—28

[2] Rom. 8.37 38
Pſalm 40 17, 16
71. 21
44. 8
34. 2.

Let not your heart be troubled: Ye believe in God, believe alſo in me. In my Fathers houſe are many manſions.

Should the *whole world threaten a deluge* [1] of Calamities, this *ſmall portion of holy*

[1] Pſalm 42. 2,3

holy Writ, *would, like the* [2] *Ark of Noah,* provide for us a [3] *lower,* a [4] *ſecond,* a [5] *third* ſtory. It is the expreſſion of *St. Bartholmew,* reported by [6] *Dionyſius* the *Areopagite,* that, *The Goſpel is little, yet large:* Sure I am, this Goſpel is ſo; This Text *is a Text Royal,* and reſembleth *Chriſts Diſciples* unto *Chriſts Vicegerent* among us, our dread Soveraign, King *CHARLES* of that name the Second: This Text *giveth you cauſe to be thankful all the days of your life,* placeth you *happy in three Kingdoms at once. In the Kingdom of this world,* It *removeth* from you (whatſoever evil your *preſent ſtate* can reduce you unto, namely) *Troubles of heart;* Chriſt [7] giveth unto *us* the bleſſings of this world, but our [8] troubles he taketh upon Himſelf. In the *Kingdom of grace,* It commendeth unto you that [9] *precious faith* which the *everlaſting peace* of the Goſpel requireth, *Believe in God, Believe in Chriſt.* In the *Kingdom of glory,* It prepareth unto your hand, that [10] *bleſſed hope* which the Holy Ghoſt Himſelf hath ſet before you, *viz. The many manſions in my Fathers houſe.* Fear not little flock, it is [11] your Fathers good pleaſure to give you *three Kingdoms,* three Kingdoms *prepared for you*: prepared for you *from the beginning of the world!*

[1] Gen. 6.16
[3] *Let not,* &c.
[4] *Believe,* &c.
[5] *In my Fathers houſe,* &c.
[6] *Myſt. Theol. cap.* 1.
[7] Pſalm 115. 16
[8] Eſay 53.4 Matth. 8.17
[9] 2 Pet. 1.1 Revel. 14. 6
[10] Tit. 2.13
[11] Luke 12. 32

Enter

Enter now into your *Maſters joys*; but, enter into them with thankſgiving: *Be thankful unto him, and* [1] *ſpeak good of his Name.* Since he whoſe Name is [2] *Holy*, whoſe Name is [3] *Jeſus*, whoſe Name is [4] *Jehovah*, is the [5] *moſt high over all the earth*, bleſſed be his [6] glorious Name for ever, and ever; *and let the whole earth be filled with his glory*, Amen, and Amen. *Amen* [7] *Bleſſing, and Glory, and wiſdome, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever, and ever*; So be it.

Now, that ſo it may be;

4 Of thankfulneſſe.
[1] Pſalm 100. 4
[2] 1 John 5. 7
[3] Phil. 2. 10
[4] Pſalm 83. 18
[5] Ibid.
[6] 72. 16
[7] Revel. 7. 12

FIrſt, I ſhall determine *in what ſenſe God*, by whoſe free goodneſſe we enjoy all things, *may be ſaid to be glorified.* 1.

Seconly, Since our *glorifying of God is the whole Duty of our whole life*, and yet is (alas) of all Duties moſt neglected, I ſhall a little mind you; *what great reaſon all of us ſtill have, ſtill to glorifie this King of glory.* 2.

Thirdly, That our hearts, ever deſirous to glorifie our God, may never want matter for praiſes and thankſgivings, I ſhall ob- 3.

obviously review *these Kingdomes within my Text*, since, travail through them, I can not.

Beloved, These three generals are the particular limits of my remaining *Discourse*; the which our God [*the God of all grace and glory*] so sanctifie unto us all, that his most blessed Name may be, by every one among us, more and *more abundantly* glorified.

GOD is said to be glorified both by Himself, and by his Creatures:

1. *By Himself.*

If we cast into the Ocean one only *spoonful of water*, nay, one only *drop of a bucket*, we thereunto add; because, although the Sea be *great and wide*, infinite it is not: but, unto Gods *essential glory* none can add; for his glory is, like [1] every other of his Attributes, every way infinite. It is more impossible, infinitely more impossible, for any, yea for all the Creatures in the world, to add either *glory*, or *blessednesse* (that I may not say *delight*, or *content*) unto the *most infinite God*, then it is for the *darkest Dungeon* to augment the *brightnesse*, or for the *blackest coal* to multiply the *beams* of the *mid day Sun*: There can be *no accession* unto his *essential blessednesse*, because he is for

I
In what sense God is said to be glorified.

I
By himself.

[1] Acquaint thy self with God as he is described by B. *Usher's* folio. *Christian Religion*, Bishop *Bayly his Practice of Piety*, *Mornay* his *Trunesse of Christian Religion*, *Balls* larger *Catechism*, or such others; for, It *is life eternal to know* God. *viz. Voluntas sequitur intellectum.*

for ever most infinitely blessed! There can be *no accession unto his glory*, because His glory is eternally the same!

In the soul of man the power of the *Understanding*, of the *Imagination*, and of the *Memory*, abideth equally the same, whether what is *understood*, *conceived* and *remembred*, be, or be not, produced in word, or writing: so, after a most incomprehensible manner, in the divine nature, the *glory of the Father*, the *glory of the Son*, the *glory of the Holy Ghost*, was equally the same before all worlds, as ever since the Creation it hath been, and for ever hereafter will be.

The great God who, from all *never-begun* Eternity unto the *beginning of time*, took pleasure in forbearing to make any Creature at all, did not at last [1] make the Heavens and the Earth, as repenting himself of his *eternity of leisure* before; neither did his *new Creation* proceed [2] from any *new intent*, neither may we conceive that his *Rest* affecteth him one way, and his *work* another; neither was his *Vocation* idle, or his *working* painful, for, as *before the Creation*, he *rested working*, so *since the Creation* he *worketh resting*: again, as at first in creating, so afterward in redeeming, preserving, ruling, sanctifying, &c. neither *encreaseth* he his *essential* glory, neither *changeth* he his *eternal* purpose; He (in all these)

(1) *Non est necesse Deum velle aliquid præter se ipsum: Non est ergo necessarium Deum velle quòd mundus fuerit semper: Sed eatenus mundus est, quatenus Deus vult illum esse, cum esse mundi ex voluntate Dei dependeat.* Tho. Aquinas. 1a. q. 46. 3. c.

[1] Gen. 1. 1 John 1. 1 Heb. 1. 2 11. 3.

[2] St. *August. de civitate Dei*, lib. 12. cap. 17. With men, *animo quiescendo fiunt sapientiores*; is it not so with God.

these) only *applyeth his eternal will unto new workings*: As [3] *of him*, and *through him*, so *to him* are all things; yet, of all those things which he *hath made*, and *doth govern*, it is His Glory that *he* [4] *needeth none*. Wherefore, as it was of *his free goodnesse*, that, he, in the beginning, *created the world*; so [5] of his *free goodnesse* it is that he (ever since) *glorifieth Himself in them*.

Then is God said to *glorifie himself* when he vouchsafeth to *manifest any of his excellencies*, whether [1] *universally*, by way of Redemption, Creation, &c. or [2] *particularly*, upon distinct ages, places, or persons.

2. By *his Creatures* God is also glorified; for, although all the Creatures in the world could not if they would, *resist* the [1] *Will*, or *diminish* the [2] *self-glory* of the *most high God*; yet on the other side, such several *prints* and *degrees* of his goodnesse hath the most high God [3] communicated unto all his works, that *all his works glorifie him*, as they concur with the good pleasure of either his *revealed*, or his *secret Will*; thus, all of them more remarkably set forth the wisdome, &c. of his *providence*; *some of them*, the power and *severity of his Justice*; *others*, the *Riches of his free grace* and mercies.

First,

[3] Rom 11. 36
[4] Psalm 50. 12
Job 22. 2, 3
[5] *Deus suam gloriam quærit non propter se sed propter nos*, Tho. Aquin. 22æ. q. 32. art. 1. ad 1. num.

[1] Esay 6. 3
Hab. 3. 3
1 Pet. 4. 13
[2] Esay 60. 7
Ezek. 43. 2
Numb. 14. 21
John 13. 31

2
By his creatures, while they glorifie

[1] *Voluntati beneplaciti.*
[2] Job 22. 2, 3
35. 6, 7, 8
Psalm 16. 2
50. 8, 12
Prov. 16. 26
Rom. 11. 35
[3] Acts 14. 17
Rom. 1. 20

First, To say nothing of [1] *unsearchable co-operations, harmonious contextures, regulated contingencies, & sim.* Every creature, as it *existeth*, and as it *worketh* after its kind, setteth forth Gods *Providence*; whether *Rivers* as they [2] *run into the Sea*, or the *Sun* as he *knoweth his* [3] *going down*; whether the *Stars* as they keep their *due motions*, or the *Trees bearing fruit in their season*; yea, *Angels* (whether good, or evil) while they *observe* the nature of spirits; and men, whether regenerate, or unregenerate, as they partake of body, and of spirit too: For, although Devils have [4] *corrupted themselves* with envy, malice, pride, *&c.* and although man hath [5] *fallen from his integrity*; yet, the nature of Devils as it continueth *the distinct nature of intelligent spirits*; the body of man, as it speaketh the *flesh* neither of beasts, nor of birds, nor of fishes, but of *men*; likewise *mans spirit*, as it produceth the *operations of the soul, not of a brute, but of a reasonable Creature*, do (all of them), after the same manner as all other Creatures do, [6] bring glory unto the Providence of the great God; I say, whether *Physically*, or *Metaphysically* considered, the worst of men and the worst of Angels, by performing that whereunto their *nature was ordained*, and in observing (after their kinds)

His Providence.

[1] Psalm 77. 19

[2] Eccles. 1. 7

[3] Psalm 104. 19

[4] Jude 6.

[5] Eccl. 7. 29

[6] *In quantum sunt res quædam, Deus est in dæmonibus.* Thom. Aquin. 1a. q. 8. 3. c. 4. m. *Uno, & simplicissimo actu, omnia in sua bonitate vult Deus; licet ejusdem suæ divinæ voluntatis nulla præsua sit causa.* Idem 1a. q. 19. art. 5. c.

the *occult lawes* of their Creatour, *glorifie Gods Providence*; that is, they *expose* an *open view* of it unto [7] *Creatures reasonable and intelligent.*

2 His Justice.

Secondly, Creatures, *as creatures*, shew forth Gods Providence, although they mean not so; but, Reprobates, *as Reprobates*, though even they also mean no such matter, do [1] set forth his *Justice.* St. *Augustin* rightly [2] affirmeth, that, the Almighty *God would never have foreknown vice in any work of his, whether Man, or Angel, but, that He, likewise foreknew what good use to make of their bad conditions.* His World, like a well composed *Poem*, is made the more graceful by [3] *Antitheses, contrarieties*, and *things opposed.* The [4] *good Mason refuseth no stone*; The Lord for this purpose [5] *raised up Pharaoh*, that he might *upon Pharaoh exalt his power*: The World shall know that he is greater *then all Gods*: Whereby shall they know it? *Anſ. In the thing wherein they dealed proudly, he* [6] *will be above them.* The Lord, he, as he [7] *extracteth Oyl*, so he *forceth fire* [8] out of Flints. While ungodly persons rage as enemies, the [9] *wrath of man worketh Gods praise*: The fiercer the [10] Lion, the more serviceable for his pleasure; The *blood-thirstinesse* of the *Horse-leech* is [11] subservient unto the skill of

[7] Psalm 148. *per totum.* Psalm 139. 14 Revel. 14. 7

(1) Rom. 9. 22

(2) St. *August. de civitate Dei.* lib. 11. cap. 17. and cap. 16.

(3) Eccl. 33. 13

(4) *Omnia propter seipsum fecit Deus, omnia propter suos.* Bernard. Serm. 3. in Pentecost.

(5) Rom. 9. 17

(6) Exod. 18. 11

(7) Rom. 8. 28

(8) Prov. 16. 4

(9) Psalm 76. 10

(10) Jer. 51. 20 Psalm 17. 13

(11) 1 Cor. 3. 22

of this *Physitian* : Then when the Lord [12] reduceth *strong and terrible Nations unto fear and ruinous heaps*, those Nations, [now no more strong and terrible,] shall glorifie him, *viz.* they shall *make the severity of his power the more conspicuous* : The mighty God, then appeareth like himself, when he [13] *over-toppeth haughty sinners* : He, as he is the [14] *free Donor* of good desires, so he is the [15] *great Disposer* of evil wills : While men and Angels *encline their free will evilly, he useth their evil wills* [16] *rightly and well.* As the *fruitful*, so the dead and *withered Tree* setteth forth the *heat of the* Sun. His strength is seen, as upon the *melting wax*, so upon the [17] *hardened mud.* It is the [18] glory of this Sun of Righteousnesse that he *sheddeth light* upon those Creatures from whom he receiveth no *retribution* at all; and that, where *heal* he doth not, there *scorch* he will. As he *driveth* wicked wretches upon those issues which they *never designed*, so he *bringeth* upon them that end which he *ever intended*; as he *hammereth* stubborn *Irons* unto his more immediate purposes, so out of their *obstinacy* he *fetcheth praise.* Although transgressors *start aside* from the order of Gods Precepts, they abide still within the *compasse of his Providence*; His *merciful*, *his revealed* Will they resist; but [19] beyond *his just and secret* Will they cannot go. I conclude

(12) Esay 25. 2, 3

(13) Obad. 4
(14) 2 Cor. 3. 5
James 1. 17
(15) Esay 66. 18
(16) St. *Augustine ubi supra.*

(17) Rom. 9. 18

(18) Compare the beginning of Bishop *Reynolds* 3d. Serm. upon *Hos.* 14th. with the beginning of his Sermon, called *Sions praises.*

(19) Rom. 9. 19

clude then, while the wicked, by those *evil practices which accompany unbelief*, draw upon themselves [20] perdition, *they*, *by* their *perdition* [21] *glorifie* the *justice* of our God.

(20) Hos. 13. 9
2 Pet. 2. 1
(21) Rom. 9. 22
Revel. 18. 20
19. 2

3
His free grace.

Thirdly, Whereas all *the works of God, as they are His works* [1] generally declare his *Providence*; and whereas *unbelievers, as unbelievers* [2] become a chief object of his *severity, and justice*; the *free goodnesse* of God, that, principally appeareth *toward his Elect*. These, these, *voluntarily*, and *intentionally* [4] honour Him who is *above all, and in us all*; As the Reprobates are [5] *vessels fitted* by themselves, *for destruction*; so the true Believers of the Gospel are made, by God, *vessels of mercy*; God can [10] bring *light out of light*, as he bringeth the *light of the stars* out of the *light of the Sun*; and God can bring *light out of darknesse*, as at the Creation he did; we may *fetch fire out of a flint*, and from a burning coal; in the burning coal there is a *meetnesse* for such a use, in the *flony flint* no such aptnesse. Now, *they best glorifie God*, who are *meetest to set forth his honour*, and such are [11] the Elect. From unbelievers God [12] *forceth* his praise; from found Believers it [13] *floweth kindly*; The dreadful Name of *Jehovah they* exalt *upon necessity*, *these* out of *duty*;

[1] Psalm 145. 9, 10
[2] 46. 10
[3] 145. 10
[4] 11. 12.
[5] Rom. 9. 22, 23
[10] Bishop Reynolds *ubi supra.*
[11] Psalm 50. 22, 23
2 Tim. 2. 21
[12] Jer. 16 v. 21. compared with v. 18.
[13] Psalm 50. 15

They,

They, *unaware* to themſelves; Theſe upon *ſincere choyce*: The ungodly, although they mean not ſo, fulfill Gods *ſecret pleaſure*; the godly, with full purpoſe of heart *obey his revealed Will*. Creatures *uncapable of reaſon*, nor do, nor can know that they ſerve their Maker, while [14] their Maker they do ſerve; *graceleſſe perſons* know they ſhould magnifie him, but, to magnifie him they [15] have no heart; but, as for the *faithfull Diſciples* of Chriſt, they (as they know that it is their duty, ſo) they [16] make it their *deſire* to *exalt his Name*: Unto the glory of his bleſſed Name *all* the works of God [17] *concurre*: but, the true Believer, he, not only coucurreth, but *aſſenteth*, not only *aſſenteth*, but *endeavoureth* [18] earneſtly endeavoureth, *&c.* Beloved, in this ſenſe it is, that the Lord God doth [19] in his moſt holy Scriptures; and that I (the unworthieſt of his Miniſters) do, in this *weak Diſcourſe*, ſtir up your pure minds to *glorifie your God*, the *God and Father* of our Lord Jeſus Chriſt, to whom, alſo, together with his Spirit of Grace, be glory for evermore, *Amen*.

Now, God bleſſed for ever is glorified by us, in our *words*, in our *works*, in our *hearts*.

[14] Eſay 66. 2. 45. 18

[15] 41. 28. 26. 10

[16] Pſalm 51. 19. 9. 14. 64. 10

[17] 119. 91

[18] Eſay 26. 8, 9

[19] 24. 15. Jer. 9. 24

I

In our words.

James 3. 2. *If any man offend not in word, the ſame is* (1) a towardly Chriſtian. For al-

[1] Τέλειος. *Manton.* in locum.

although (2) God hath *hedged* in our tongue with a *row of teeth*, all the *teeth* we have naturally suffice not to *bite in our lips*: He must have *knowledge*, that (3) *spareth* talk: *The tongue* (4) *can no man tame*; yea, though one should skill with (5) *David* how to bridle the mouth, yet should one pray with *David* to have a *watch* set before *the doors* of it; alas, therewith we *boast our selves*, and therewith we *curse others*: but how *unruly* soever this *fiery member* is, yet its *genuine* and *proper* use, is, to blesse God:' Other Creatures have tongues, but *speech* is a prerogative *peculiar unto Gods Image*; we read of one only *bruite* that (5) *spake reason*; but *Angels*, yea and *God himself*, them we often (6) hear *speaking like us* reasonable creatures: and verily, so excellent a faculty as speech is, is not so much *below an Angel* as it is *above a beast*. With an articulate voyce men *on earth*, like (7) *Angels in Heaven*, blesse the God of all blessings. In four several *Psalmes* the *sweet singer* of Israel calleth his *tongue* (8) his *glory*; and, of those four *Psalmes*, two are, like the *verses of Pythagoras*, (9) entituled *golden*; so great a value hath the Holy Ghost set upon those *Psalmes*, which enform us wherein our glory lyeth, *viz.* in *instructing*, *exhorting* aud *edifying* one another: *in calling upon God* (10) *with our voyce*, that is, (11) in glorifying of him with the *best member*

[2] Δεῖνον ἔπος φύγεν ἕρκος ὀδόντων. *Homer.*

[3] Psal. 15.3 34. 13 Prov. 4. 24 10. 19 14. 3 17. 27 James 3. 2, 3, 4, 5, 6, 7, 8

[4] *Domat feram, non domat linguam.* Aug. Serm. 4. *de verbis Domini.*

[5] 2 Pet. 2. 16

[6] Gen. 3.8 18.20, 21, &c.

[7] Revel. 5. 11, 12

[8] Psalm 16.9 30. 12 57. 8 108. 1

[9] Psalm 16. Psalm 57. מכתם לדוד.

[10] Psal. 5 3 64. 1 66. 19 71. 1

ber that we have. We ſhall (12) *keep ſilence in the grave*, but, the (13) *living, the living they ſhall praiſe thee*, O God. *Guilt* (14) and (15) *fear*, (16) and *extremity of grief* may indeed *ſilence our thoughts*; but, the Believers *guilt is rolled in the blood of Jeſus*, his *fearfulneſſe is* removed by *a truſt in* his God, and his *griefs* are *ſwallowed* up in ſpiritual *conſolations*; So long as *Hannah* was in *bitterneſſe of ſoul*, ſhe (17) *prayed ſilently*; but, ſo ſoon as God anſwered her prayers, preſently *Her mouth was enlarged*: Happy he, who while he *maketh his requeſts known unto God*, hath (18) no need to conceal them from men. And as it is one thing *to pray*, another thing to *pray with the voyce*; ſo to *praiſe* is one thing, to *ſing praiſe* another: *With the mouth* (19) *confeſſion is made unto God*; *In his Temple doth every man* (20) *ſpeak of his honour*; *I will ſpeak of thy Teſtimonies alſo before Kings, and* (21) *will not be aſhamed: With my mouth will I make known thy faithfulneſſe* (22) *to all generations*: *I have not hid thy Commandements within my heart: His praiſe ſhall be continually* (23) *in my mouth. In God we boaſt* (24) *all the day long.* Theſe and the like Scriptures ſhew us how comely and pleaſant a Duty it is, not to *ſtifle our holy thoughts* within our breaſts, but to glorifie God in our words.

[12] 31. 17 115. 17
[13] Eſay 38 19
[14] Job 7. 20
[15] 40. 4, 5
[16] Lam. 3. 28, 29
[17] 1 Sam. 1. 13, 15 2. 1
[18]—*teſti cuſtos imitator honeſti, Et nihil arcano qui rogat ore Deos.* Martial. *Qui aperto vivit voto: nec Labra movet metuens audiri.* Seneca, Epiſt. 10.
[19] Rom. 10. 10
[20] Pſalm 29. 9
[21] 119. 46
[22] 89. 1 compared with Eſay 38. 19
[23] Pſalm 34. 1
[24] 44. 8

In *our words* our God is *glorified.*

First, When we ſo ſpeak, as they that muſt (1) *give an account of every idle word.*

(1) Matth. 12. 36

Secondly, When, in a due manner, we (1) *rebuke, reprove, inſtruct, exhort, admoniſh, comfort,* &c.

(1) 1 Tim. 5. 20 2 Tim. 4. 2 Heb. 3. 13 Rom. 15. 14

Object. *Am I my Brothers keeper?*

Anſw. Who, except (1) *Cain,* would have (2) asked that Queſtion? Verily, ſince we are *all members of one myſtical body,* we muſt (3) *build up one another in* our moſt holy *faith*; *Iron* (4) *ſharpeneth iron*; In living water, *face anſwereth to face,* and *a* (5) *faithful Counſellour* is life. Where is our *delight,* if not [6] *upon the Saints* that are *on the earth?* In religious Conference, we do not ſo much (7) *remove* the doubts of others, as *reſolve* our own: we ſeem unto our ſelves as if unto us it were (8) *given, in that hour, both what* we *ſhould ſpeak, and what* we *ſhould anſwer: There is that* (9) *encreaſeth* knowledge *by ſcattering* it: and, *he that* (10) *watereth,* ſhall *be watered again*: I exhort therefore, that in our (11) houſehold buſineſſes, in the (12) ſeveral works of our Callings, in our mutual Viſits, in our Journeys, yea, in (13) all our Affairs, our

(1) Gen. 4. 9
(2) Levit. 19. 17
(3) Rom. 14. 19 Heb. 10. 24
(4) Pro. 27. 17
(5) 9.
(6) Pſal. 16. 3
(7) 1 Theſ. 5. 14 Heb. 12. 12
(8) Luke 12. 12 20. 14, 15
(9) Prov. 11. 24
(10) 25.
(11) Deut. 11. 19
(12) 18. 20
(13) 6. 6, 7, 8, 9

our *ſpeech* may be *ſeaſoned with ſalt* (I mean) with (14) *white ſalt*: And [that, it may be *good* (15) *unto the uſe of edifying*, that, *good words* may (16) *confirm good manners*] I more eſpecially entreat of you two things: The one, that you would *know, and make known* good Books: Meet upon the Road (17) a Paſſenger whom never before thou didſt, never again thou ſhalt ſee in this world, if he learn from thee the *Title of ſome Treatiſe* (18) appoſite to the welfare of his *thirſting ſoul*, he may *ſpeed the better* for thy ſake, *to life everlaſting*. Holy Books are (19) *abiding helps, daily Counſellors, ready Phyſitians, Manna in a golden pot*; eſpecially, in our *Gilead*, where *Balm* excelleth! Beloved, the *garden of Eden*, wherein we dwell, is a *Paradiſe* of all *healing herbs*, of exquiſite *ſpiritual flowers*, and of moſt *angelical Roots*; [Knew we how to ſort them to our uſe] there abound among us, almoſt, as many *divine Medicines*, as *natural infirmities*! My ſecond requeſt is, that, ye would acquaint one another, not only with *other mens works*, but with (20) your *own experiences*: being *converted* your ſelves, *help* (21) your *Brethren*; comfort them *with the comforts wherewith ye your ſelves are* (22) *comforted of God*. *How do you? How doth* ſuch, or ſuch *a friend?* is the *form of ſalutation* moſt *uſual* among us, yea, and moſt *Chriſtian* too; It doth or ſhould argue in us, not only a (23) *fellowſhip*, but a (24) *fellow-*

(14) Col. 4. 6
(15) Eph. 4. 25
(16) 1 Cor. 15. 33

(17) As *Philip*, Acts 9. 29, 30, met the Eunuch. See Luk. 24. 15, *&c.*

(18) *v.* 27

(19) *Good books* well read, do make *young men ſober, old men happy, poor men rich, and rich men honourable*, as *Diogenes* ſpake of Literature. *Legendi ſemper occaſio eſt, audiendi non ſemper.* Plin. lib. 2. ep. 3.

(20) Rom. 15. 14
(21) Luke 22. 32
(22) 2 Cor. 1. 4

(23) Phil. 1. 5
(24) 1 Pet. 3. 8

fellow-feeling, not only a *fellow-feeling*, but our (25) *well-wiſhes*, not only our *well-wiſhes*, but our (26) *earneſt deſire* to *remedy*, [wherein we may,] *what we can.* Beloved, *ſincere friendſhip* is *inquiſitive* after the *health of the body*, but (27) more, far more, after the *health of the ſoul*: You that ask me, *How I do*, if my (28) *ſoul proſpereth*, ye are glad of it: Oh then, *what* (29) *ſins* ye would have moſt *prayed againſt*, enform me; as likewiſe, *what* (30) *graces* you have moſt *need of.* What *devices* of *Satan* you (31) have found out, what *back-doors* ye have diſcovered in your (32) *treacherous hearts*, what (33) *eſcapes from temptation*, what (34) *helps to Repentance*, what (35) *advantages towards Duty*, what (36) *ſupports of faith*, what [37] *growth of grace* ye have obſerved within your ſelves, that, *cordially* impart unto your *boſome-friends.* So many of you as underſtand what [38] belongeth unto the *neighbourhoods of Piety*, engroſſe not that *experience* unto your ſelves, which may benefit others. *Freely ye have received*, [39] *freely give. The Lord is with them that* [40] *uphold my ſoul; Come and hearken all ye that fear God, I will declare what he* [41] *hath done for my ſoul.* What ye *believe*, that *enjoy*; ye *believe the Communion of Saints*; in ſuch Communions our [42] God is glorified.

(25) 1 Cor. 13.5
2 Cor. 13. 9
3 John 2.
(26) Gal. 6.1
Phil. 2. 4
1 Theſ. 5. 11.
(27) Phil 1.19
(28) 3 John 2.4
2 John 4
(29) Eph. 6.18
(30) 19.
(31) 2 Cor. 2. 11
(32) Jer. 17.9
(33) 2 Pet. 2.9
(34) Jer. 31.19
(35) 2 Pet. 1. 10
(36) Pſalm 27. 13
(37) 2 Pet. 3. 18
1. 8.
(38) 1 Tim 6. 18
Heb 13. 16
(39) Matth. 10.8
(40) Pſalm 34.4
(41) 66. 16
(42) 1 Theſ 4. 9

Thirdly,

Thirdly, When in the worſhip of the moſt holy God our *ſelf-accuſations*, *confeſſions*, *complaints*, *interceſsions*, *ſupplications*, and *petitions* are, for the *matter and form* of them, *Scripture-proof*, and *go not out of* [1] *feigned lips*; then do (2) our *words glorifie our God*; and more, when (3) *jointly with others*, then when *ſeparately by our ſelves alone*; more, when in (4) our *open families*, then, in our *retired cloſets*; more, when in our (5) *publique congregations*, then, when in our *private families*. *I was* (6) *glad when they ſaid unto me, Let us go into the houſe of the Lord.*

[1] Pſalm 17. 1
[2] Rom. 10. 10
See Matth. 6. 6
[3] Matth. 18. 20
[4] Gen. 18. 19
Joſh. 24. 15
[5] Pſalm 107. 32
26. 12
[6] 122. 1

Object. That *houſe of the Lord* was erected by Gods immediate command, our *Steeple-houſes* not ſo.

Anſw. 1. That Command was [1] *written for our learning.*

[1] 2 Tim. 3. 16
Rom. 15. 4

Anſw. 2. As the *Temple at Jeruſalem* was a [1] *Houſe of prayer unto all Nations*, viz. an [2] *Enſigne lifted up upon Mount Zion*, to draw in all the [3] *Gentiles* unto the then *true worſhip* of the *only true God*: So among us, *Houſes ſet apart for divine worſhip* are [4] *Gods witneſſes, and Enſignes* ſet up to leave inexcuſable; nay to reclaim *Sectaries*, *Papiſts*, *Jewes*, *Turks*, *Pagans*, and *Atheiſts* from the errour of their way, unto *pure worſhip* of the *God of truth.*

[1] Eſay 56. 7
[2] 62. 10
[3] Pſalm 22. 27
Eſay 55. 5
Zech. 2. 11
[4] 1 Cor. 14. 23, 24
10. 20, 21
11. 19
Revel. 14. 6
John 15. 22
Cant. 1. 8
Jer. 13. 11

Anſw. 3.

Answ. 3. It is fully as [1] lawful for us to have our several Churches for the convenience of our several Villages, as it was for the *Jewes* to have their [2] divers *Synagogues* for the convenience of their divers Cities.

Answ. 4. Compare *Deut. c.* 17. 14. with *v.* 12. 9, 10, 11, 12, 13, 14. In 2 *Sam.* 7. compare *v.* 3, 7, 10, with *v.* 2. and *v.* 6. with *Acts c.* 1. 13. and *c.* 2. 1. Compare 1 *Thes.* 1. 9. [1] with 1 *Cor.* 11, 17, 18, 22. compare *Esay* 66. 1. with *Hag.* 1. 4. and, although I know assuredly that the glory of the Gospel consisteth not *in pomp*, but *in truth*; not in things *carnal*, but in things *spiritual*; yet compare *Hag.* 1. 4. *Prov.* 3. 9. *Luke* 8, 3. *Rom.* 15. 27. 1 *Cor.* 9. 11. *John* 12. 7. 2 *Cor.* 8. 9, 12. *Phil.* 4. 17. with *Psalm* 72. 10, 15. and with 2 *Cor.* 3. 9, 10, 11. *Esay* 60. 6. and 61. 6. and 66. 10, 11. and *Hag.* 2. 7, 8. compare *Philem.* 19. with 2 *Sam.* 19. 30.

Answ. 5. In the room of the *Levitical Priesthood* Jesus Christ [1] ordained a *Ministery*, in the stead of *Circumcision* he brought in [2] *Baptisme*, and, in the place of the [3] *Passeover* he instituted his *Holy Supper*; Now, those being required, it were superfluous to enjoyn time and place; these are naturally coincident: if God was solemnly magnified in the *Messiah yet to come*, the *Messiah being already come*, God must much more

[1] Acts 9. 20
13. 5
15. 2
18. 4
[2] Psal. 74. 8
Matth. 4. 23
9. 35
Mark 1. 21, 39
Luke 4. 16
7. 5
John 18. 20

[1] *when the Temples of* dumb Idols *are like* those Censers, Numb. 16. 37, 38, 39, 40. *consecrated unto the living God, they are unto us memorials of Thankfulness.*

[1] Mar. 12. 1
Acts 1. 8
Ephes. 4. 11
1 Cor. 12. 28
(2) John 4. 2
Mark 16. 16
Matth. 3. 16
28. 19
1 Pet. 3. 21
[3] 1. Cor. 5. 7, 8
11. 24, 25.

more be magnified. A *Teſtament* we ſtill have, and that [4] not the *old*, but a *new* one; If God *take away the firſt*, it is that he may [5] *eſtabliſh the ſecond*: If *old things are paſſed away*, [6] *new things doth he declare.*

[4] Heb. 9.15
[5] 10. 9
[6] 2 Cor. 5. 17

Object. That Chriſt *ordained* a *Miniſtery*, *Baptiſm*, and the *Euchariſt*, we read; we read not that he appointed, *Feſtivals*, *Meeting-places*, no nor yet the *Lords-day.*

A. This *new Covenant*, which the Lord now maketh, *puts* ſuch *lawes* as theſe [1] *into* our *inward parts*; Should we [2] *give thanks at the remembrance of his Holineſſe*, and not ſecond *Jewiſh rites* with *Chriſtian Feſtivals*; the *Sabbath celebrating the Creation*, with our *Lords day celebrating the Redemption*; their *Tabernacle*, *Temple* and *Synagogues*, with our *Churches ſet apart for divine worſhip*, we ſhould deny our gracious and merciful Lord the tribute of [3] our *reaſonable ſervice.*

[1] Heb. 8.10, 11
[2] Pſalm 304
[3] Rom. 12.1 1 Cor. 14. 20, 37 Heb. 8 11 Eſay 35.8,10

Object. Unto a *publique worſhip* we aſſent, but not unto *ſet-forms.*

Dub.

Anſw. 1. Divine Worſhip without ſet-forms will ſcarcely deſerve the name of a *publique worſhip*, ſo ſoon will it [1] crumble into *private ſects* and factions.

Solut.

[1] 1 Cor. 14. 26 Rom. 14. 19 Phil. 2. 4

Anſw. 2.

Answ. 3. Examine and you will find, *Unto that Congregation which joyneth with him in prayer, the extemporary prayer of the best gifted Minister upon the whole earth, is a* [1] *set form.*

[1] Yea, what are those *Psalmes, Hymns, and Spiritual Songs*, wherein we should Ephes. 5. 19. speak unto our selves, but professedly *set-forms*?

Answ. 3. Such as condemn set-forms, do not consider, that, unto a *heart intent upon spiritual desires*, it is one and the same thing to *shape, cloath, and word* those [1] spiritual desires in the *foreknown phrase* of a *Liturgy*; and in the *new found phrase* of an *extemporary petition*. In all his providences, the mighty God [2] applyeth his *eternal Decree* unto new workings: in like manner, devout souls do, in the use of *Liturgies* [3] apply *set and prepared formes* unto *fresh* and *new ejaculations*.

[1] *As for God, he,* Psalm 139. 2, 4. *knoweth our thoughts beforehand*, Matth. 6. 8
[2] Acts 15. 18
[3] Rom. 12. 11, 12
1 Pet. 4. 7
Col. 4. 2
1 Cor. 14. 15
Acts 1. 14
Rom. 15. 6

Answ. 4. That thine *heart* may not be *hasty to utter* any thing *before* the dreadful *God*; be not [1] *rash with thy mouth*; that thou mayest not be rash with thy mouth, let thy *words be few*; and, since few they must be, find out [2] *acceptable words*, even *words of truth*; and such thou wilt find in the *Liturgy* of our *English* Church. *Take with you words*, [3] saith *Hosea*.

[1] Eccl. 5. 1, 2

[2] 12. 10
Rom. 12. 1

[3] Hos. 14. 2

Answ. 5. I have seen, indeed a cool Discourse [1] *of, or rather against* the *Imposition of Liturgies*; but, while it seemeth

[1] Printed 1662. but καὶ ἀνόμως, καὶ ἀνωνύμως.

to

to plead for the glory of the *Spirit* in Gospel-times, unto me it seemeth to [2] undermine the glory of the Gospel, and of the *Spirit* too: for,

First, Lamentable, and [1] late experience evinceth, that, in *Gospel-worship*, a [2] want of *Uniformity* disturbeth *Gospel-peace*: and we must needs know that a want of *peace* with the *Gospel*, eclipseth the [3] *glory* of the Gospel.

Secondly, That, in these *last dayes*, God *poureth out* more of *his Spirit* then he did then, when [taking them by their armes] he [1] *taught Ephraim to go*, is a truth: [2] unquestionable: Nevertheless, a lesser measure of Gods Spirit in the dayes of *Temple-worship*, was [3] no reason at all of the *set forms* therein used: For under the Law, if not [4] their *Priests*, (sure I am) their *Prophets* were endued with the holy Spirit in a greater measure, then *since the Apostles dayes*, ordinarily any of us Christians are: Wherefore, if the *duty and ability* of *Gospel-Ministers* be a sufficient bar against *set forms under the Gospel*; then had the duty and ability of [5] *all* their *Prophets*, and of *some* of their *Priests* been a greater bar against the *imposition of Psalmes*, and of [6] other *set forms* in their *Temple-worship*.

[2] Rom. 16. 17,18 14. 19

[1] So late as our last civil Wars.

[2] 1 Cor. 14. v. 26. compared with v. 1. & with c. 13. 1.

[3] 1 Cor. 12. v. 21 compared with v. 31. See *Hammond* upon Revel. 19 6,7, 8,9

[1] Hos. 11. 3

[2] Acts 2 17

[3] 1 Chron. 6 41 compared with Psalm 132. 8 and with Num. 10 35, 36, & 1. 6. 24, 25, 26, 27. and with both the *Psalms of degrees*, and the *Titles* of divers other *Psalmes*.

[4] Psa. 106. 30 1 Sam. 2. 27 2 Kings 4. 22

[5] Gen. 20. 2 compared with 1 Sam. 12 23 and with 1 Chron. 25. 1

[6] See Mr. *John Gregory* upon 2 Sam. 1. 18

Thirdly, Whether *Primitive Churches* did, or did not make use of *Liturgies*; we of this Age and Kingdome have seen what will again quickly befall us, if we do not all of us persist to [1] *walk by the same Rule, to mind the same things*, yea, and [2] to *speak the same things* too.

I conclude: While those [1] *helps, and governments* which the good *hand of* [2] *our God* placeth [3] over us, have, in a *forme of wholsome words*, taught us how to pray, in so doing, they have imitated no worse an example then that of Saint *John* the *Baptist*, yea [4] then that of *Jesus Christ* himself: and Christ (ye know) is as the *Head of his Church*, so the Mouth and *Wisdome of his Father*.

Hitherto of glorifying God *more remotely* with our words: properly, and *more immediately* we glorify our God with our words, when we *sacrifice unto him the calves of our lips*; and then we (1) *sacrifice unto him the calves of our lips*;

1. When we render *thanks for* the [1] *great benefits which we have received at his hands*.

2. When we *set forth his most worthy praise*: for, *praise* is the *reflection* of that which is *praise-worthy*.

[1] Phil. 3. 16
[2] 1 Cor. 1. 10

[1] 12. 28 compare 1 Tim. 3. 1 with Eph. 4. 8, 11, 12
[2] Matth. 28. 20 Rom. 13. 1
[3] Compare Rom. 13. 1, 2, 5, and Heb. 13. 17. with Deut. 17. 8—12
[4] Luke 11. 1, 2, and *John Gregory* upon Matth. 6. 13
[1] Hos. 14. 2

[1] Ἐν χαριστεῖν est gratum se declarare accepto beneficio, illud agnoscendo, & authorem ejus prædicando.

Nam in hoc differt gratulatio religiosa à gratulationibus civilibus. In hisce solemus fortunam vel industriam, vel prudentiam illorum celebrare quibus bonum aliquod magnum obtigisse lætamur: at gratulationes religiosæ nil aliud sunt quam simplices gratiarum actiones, quibus celebrant benignitatem Dei Patris qui donavit hominibus bona spiritualia. Davenantius in *Coloss.* 1. 3.

3. When

3. When we *tell of the Honour due unto his Name*; for *honour* is more then *praise*: *praise commendeth what* is good, *honour esteemeth what we commend.*

4. When we *blesse him* as *exalted above all blessings*: for *blessing* is more then *honour*. *Honour admireth* that God *whom we praise*, *blessing adoreth* that God *whom we admire*. Men blesse men by their *mutual prayers*; God blesseth man *imperatively*, he blesseth *when he maketh blessed*; Man blesseth God *optatively*; then man blesseth God, *when he rejoyceth to know and make known how blessed* a God *God is*. Thanksgiving may be a forced act of meer justice; Praise verbal complement; Honour the result of a generous mind; but blessing includeth these and more: Blessing includeth an *unfeigned thankfulnesse*, a *serious praising*, a *respectful honouring*, and a *reverend acknowledgement*. Praise may be matter of complement; Blessing is matter of devotion: *ye that fear the Lord, blesse ye the Lord.*

But secondly, not ye *who fear not* the Lord. He that is one of [1] this *Quire*, must be *cloathed in white*; for, *Thanksgiving* consisteth more in *good works* then in *good words*: Betwixt *works* and *words* the [2] *holy language* putteth no difference at all; Thou, until thou *depart from iniquity*, hast [3] no right at all to *name the Name of Jesus Christ*; So long as thou

2 In works.

[1] Psalm 15. 1, 2

[2] Gen. 18. 14 דבר

[3] 2 Tim 2. 19

thou *hateſt inſtruction*, what haſt thou to do to [4] take his *Covenant in* thy *mouth*? *Though thou ſaveſt* [5] *the Lord liveth, ſurely thou ſweareſt falſly. Queſt.* Wherein? *Anſw.* (It is a diſparagement to be well ſpoken of by an unworthy perſon;) if thou *liveſt not unto him*, little will the world believe, that thy God is a *living God*. As *praiſe is* [6] *comely* for the upright, ſo [7] *excellent ſpeech becometh not a fool*. The *wicked mans gift hath* [8] *a touch of his Maſter*; and, if the *Lungs* be corrupt, the *breath* will certainly diſpleaſe. If thou wouldeſt have thy voyce the *voyce of Jacob*, let not thy hands be *the hands of Eſau*: before thou *liſt them up unto Gods glorious Majeſty*, lift them up *unto* [9] *his Commandements firſt*. The pure God hath an [10] *ear for thy works*, and an *eye for thy* [11] *words*. *Awake up my glory, awake* [12] *Pſaltery and Harp*: Beloved, then when *David* maketh *good Muſique*, he moveth *his hands* as well as *his lips*. Ah, with what [13] face can an *unrighteous* wretch ſpeak good of the moſt *righteous* Lord? or, a *curſed* unbeliever of the *bleſſed* God? Know, that *man whom the Lord ſeiteth apart for himſelf* is [14] *the godly man*. Wouldeſt thou, that ſalvation ſhould be ſhewed unto thee? ſee, that thou *ordereſt* thy *converſation aright*: He, and only he, who *offereth* this ſort of *praiſe* [15] *glorifieth God*.

[4] Pſalm 50. 16, 17
[5] Jer. 5. 2
[6] Pſalm 33. 1
[7] Pro. 17. 7
יראה חטאה איך ברר
Nullus fatuus timet peccatum.
[8] Job 14. 4 Pſalm 5. 9 Heb. 11. 6 Gen 27. 22
[9] Pſal. 63. 4 119. 48
[10] Jer. 8. 6
[11] Eſay 59. 15, 16
[12] Pſal. 57. 8
[13] James 3. 10
[14] Pſalm 4. 3
[15] (50) 23

Thirdly,

Thirdly, Nor canst thou thus order thy conversation, until thou *keep thy heart* (1) *with all diligence*; True, *he that doeth righteousnesse, is righteous even as he* [2] *is righteous*; but (loe) such a Righteousnesse must be *the work of the sanctifying Spirt* upon thine inward parts. Then will *David sing and give praise* when *his heart is* [3] *prepared and fixed*. The God of [4] thy praise is *a God, not of the dead, but* [5] *of the living*; He is not for [6] *dead works*; He accepteth of no duty which is not [7] the *fruit of faith*; and of no faith which is not the [8] *fruit of the Spirit*. The *carcasses of good works* take not at all [9] with God: Therefore, whensoever thou wouldest *honour him with thy lips*, or *in* thy *deeds*, let not then thy [10] *heart be far from him*. They must be *well affected* that glorifie the [11] *God of love*: wherefore he saith, *I will make them* [12] joyfull *in my house of prayer*; Ye then, who would *glorifie* him [13] *love* him; Ye, who would *love* him, be [14] *joyfull* in him. Thou [who, as becometh a dear child, *followest hard* after God] that, *thy mouth* may praise him with [15] joyfull lips, let thy soul, (I say) let *thy* [16] *soul* be joyfull in thy God. What thou dost, do it *in* [17] *singlenesse of heart*, as unto Christ; do it [18] *heartily*, as unto the Lord! *Fear the Lord, and* [19] *his goodnesse*; When thou with thy whole

3 In heart.

(1) Pro. 4 23 *first*, λόγος ἐνδιάθετος, *then* λόγος προφορικός.

(2) 1 Joh. 3 7 3 John 11.

(3) Psal. 57.7

(4) 109. 1

(5) Luke 20. 38

(6) Heb. 6. 1

(7) 11. 6

(8) Rom. 8. 9

(9) Esay 1. 11 —— 19

(10) 29. 13

(11) 1. 19 *Victo que volentes Per populos dat jura.*

(13) Psal. 31. 23

(14) 5. 11 Ephes. 5. 1 Psalm 63. 8

(15) 5.

(16) 35. 9

(17) Eph. 6. 5

(18) Col. 3. 17

(19) Hos. 3. 5

whole heart [20] *frameſt* thy *doings to ſeek* after thy God; When thou, with all thy might, [21] *ſtirreſt up thy ſelf to lay hold* of him; When thou *walkeſt* with God [22] *fully*; When, *for the abundance of all things, and for all the goodneſſe, and for all the proſperity which the Lord thy God procureth unto thee,* thou doeſt [23] *fear and tremble*, leaſt a Veſſel ſo brim full ſhould ſpill ſomewhat; When thou *wrappeſt thy* [24] *will* in Gods *ſecret* Will, and (*ohgo*) thy *deſires* cloſe with Gods *revealed pleaſure*; When thou *placeſt* thy *happineſſe in* [25] the *glory* of thy *deareſt* Father, thy *deareſt* Redeemer, thy *deareſt* Preſerver, thy *deareſt* Bridegroom, making Him *thy* [26] ſtay, *thy* [27] reward, *thy* [28] praiſe; when thy *ſoul boaſteth of him*, and *cleaveth unto him*; When, *in all things appertaining unto life and godlineſſe*, thou doeſt ſerve the Lord thy God, *in the ſtrength of his Spirit*, and *through the righteouſneſſe of his Son*, with [29] *joyfulneſſe* and *gladneſſe of heart*, thou doeſt then glorifie God. Thus, thus, O Chriſtian, let us, let us *daily give thanks* unto that God, who [30] *daily loadeth us* with his Benefits! let us *daily praiſe* that God, whoſe *Name alone is* [32] *excellent over all the world*! let us *daily honour* that God, who is [33] *cloathed with Majeſtie and Honour*! and let us daily, *daily let us bleſſ* that God, whom the *Angels in heaven* joy and delight to [33] *reverence and adore*!

(20) 5. 4

(21) Eſay 64 7
(22) Num. 14. 24
Deut. 28. 47

(23) Jer. 33. 9

(24) Mat 6. 10
26. 42
Pſalm 119 35, 47
Deut. 4. 2
(25) Acts 21. 13
Phil. 1. 18
(26) Eſay 60. 10
(27) Gen. 15. 1
Pſalm 62. 5 6, 7, 8
73. 27, 28.
119. 51
Jer. 17. 14, 17
Deut. 10. 20, 21
(28) Eph. 3. 16
Col. 1. 10, 11
1 Pet. 4. 11
(29) Deut. 28. 47
(30) Pſal. 68. 19
[31] 148. 13
[32] 104. 1

(33) 103. 20
Revel 5. 11
15. 2

dore ! Thus, yea thus, O Chriſtian, let us, now and ever, glorifie *our* God, *thy God and mine*; He that is *Our God, is the* [34] *God of ſalvation*! *Who is ſo great a God as is* [35] *Our God*? Let the Lord, *in whoſe hand is our breath, and whoſe are* [36] *all our wayes*, let the [37] *Lord be glorified*. Bleſſe the Lord *all ye his works, in all places of his Dominion*; [38] bleſſe thou the Lord, O my ſoul.

(34) Pſalm 68. 20
(35) 77. 13
(36) Dan. 5. 23
(37) Pſalm 70. 4
(38) 103. 22

How the Lord muſt be by us glorified, we have ſeen: The next is, *why*.

2 Wherefore God muſt be by us glorified.

Beloved, To produce many Arguments wherefore *we ſhould all of us make it the whole buſineſſe of our whole lives to glorifie this great and dreadfull Name, The Lord our God*, were to queſtion, whether we are *indued with reaſon*, or no; To produce none, were, to *deny our affections*: a few, then.

Reaſon 1. From no reaſon to the contrary.

Firſt, Seeing he, who is the Father of us all, is a God, *the only* God; Why may he not be, by us, glorified? Might all men, and, with them, all Angels, evil and good, lay all their forces together, they could not, if they would, produce *one piece of an argument* why the Lord our God may not be by us glorified. Seriouſly, then, let this be our firſt motive: Therefore, therefore let us glorifie our God, becauſe there is (1) *no reaſon in the world to the contrary*.

(1) Eſay 41. 21

Reason 2.

From creatures void of reason.

A second reason, why the Father of all things must be by us glorified, I deduce from all *creatures void of reason.* Reason is entrusted, not *with them*, but *with us*; neither can they, but *by us* (1) speak the praises of their Creator. They are the *leaves*, the *blossoms*, the *fruit* which prepare a sweetnesse; we alone are those *Bees* which ought *to collect* the *honey*. Large Volumns they are, and very learned in the ineffable Name of the Great JEHOVAH; but, as every other Volumn, so, *this Book of the Creature* is serviceable, *not unto it self*, *but* unto us; a very *fair Edition* it is, an Edition published for the Authors immediate glory; but this glory the Author expecteth, *not from the Book*, *but* from the Reader; if from so incomparable a Work as this is, we, for whose sake alone it is published, will derive no glory unto the Author; the incensed *Author* will burn, first the *Reader*, then the *Book*. I say, the Sense, Life, Motion, and being of every Creature whatsoever, are only *the materials of Gods praise and glory*; the praise and glory, which God *deserveth from them*, he *demandeth from us*; for it, *not they*, *but*, we are accomptable; it is a fearfull sin to *defraud God of* that which ever was, is (1) and will be *his own*; we *betray our trust*, if by us God be not glorified.

[1] *Sola profecto actio Deum in hac vitâ glorificandi gloriosa nobis esse poterat corona, quâ meritum nostrum cumulatissimè remuneratum esse credere possemus. Citharistæ, citharizandi pretium à rege exigenti, fertur respondisse Rex, satis amplum retulisse, citharizando; Aptius responderi potest laudanti Deum, meritum laudandi, solâ laudatione, satis superque remuneratum.* Mendoza in 1 Sam. 2. 30.

Let

Let prophane wretches know, that, the next time, that, the Lord prepareth (*another*) world for them, they ſhall ſeek, magnifie, and love, *not It, but* Him. *O ye fools, when will* ye underſtand? If the *Veſſel* be *pleaſant for uſe*, for ſhame (1) take cognizance of the *Potter*; if the *building* be ſo wonderful to the eye, look up unto the great *Maſter-builder*: You, who mind earthly things, God hath ſent *every atom* within this *vaſt Univerſe* to invite you unto himſelf; Friend, Haſt thou no glory to attribute unto him who made, *both thee, and what thing ſoever thou thy ſelf deſireſt?* create one *worm*, one *grain*, one *hair*, one *graſſe*, one *duſt*, nay, create the very *paring of thy nails*, or the very *dropping of thy noſtrils*, if thou canſt; Look on all elſe which thou poſſeſſeſt; Tell me now, thoſe works of God which thine eyes behold, are none of them worth (2) a ſong? *Span* the Heavens, *meaſure* the earth, *number* the variety of works in either; and is it poſſible, that you can deſpiſe the contriver of all theſe Rarities? Have you ſo excellent a *proſpective*, and, as yet, do ye not *diſcern* him who layed the Foundations of the earth? Muſt it be, that *of all which* is everywhere before thine eyes, *not any one creature* can hitherto (3) win thee over unto the *Father of all things?* Are the marvailous works of Him whoſe Name is *Wonderfull*, ſo much *below your notice? above* your *apprehenſion* they

[1] *Si alia nalia nobis eſſet merces, illud tamen vel maximè nobis ad gloriam valeret, ſi divinis in laudibus verſari non indigni haberemur; ſiquidem, & qui principum laudes eloquuntur, vel hoc uno, ſi nihil vel quæ eſſet mercedis, quod Principem magni faciunt, ſatis videntur ornamenti aſſequi. Idem è Chryſoſt.*

[2] Pſalm 28.7

[3] *Quid ſcribam, niſi, ut te exhorter ad bonam mentem? Hujus fundamentum quid ſit, quæris? Ne gaudeas vanis. Fundamentum hoc eſſe dix? etiam cælum eſt. Ad ſummum pervenit, qui ſcit quo gaudet, &c. l. 3. ep. 13. ad Lucil.*

are; ſhall they be *below* your *notice* too? *God ſaw that whatſoever he made was very good*; ſeeſt thou not how that God is (in Himſelf) infinitely more good? *Hear, O Heavens, give ear, O earth*; the Lord, he (4) *filleth both Heaven and Earth*, but the Sons of *Adam* will not know it! They do know it, but, will not!

[4] Jer. 23. 24
Acts 17. 27

[1] Mr. *George Herbert* in his Poem, entituled *Providence*, viz. *his Church.* mihi, *p.* 109.

Of all the creatures, Lord, *in ſea and land* (1)
Only to man thou haſt made known thy wayes,
And put the pen alone into his hand,
And made him Secretary of thy praiſe.

Beaſts fain would ſing, birds ditty to their notes;
Trees would be tuning on their native Lute
To thy renown: but, all their hands and throats
Are brought to Man, while they are lame, & mute.

Man is the worlds high Prieſt: he ſhould preſent
The ſacrifice for all: while They below,
Unto the ſervice, mutter an aſſent,
Such as ſprings uſe that fall, and winds that blow.

He, that to praiſe and laud thee doth refrain,
Doth not refrain unto himſelf alone,
But robs a thouſand who would praiſe thee fain;
And doth commit a world of ſin in one.

[1] Eſay 28. 29
[2] 1 Cor. 9. 6

God *is* [1] *excellent in working*, but (as the Apoſtle [2] pleadeth for himſelf) hath he

he not *a power to forbear working*? Verily he hath. Yet loe, he made, he preſerveth, he governeth the *curious wheels* of the worlds moſt [3] *exquiſite Fabrique*! For this end he maketh, preſerveth, ruleth it, that his Name may be glorified; glorified, not by things which cannot reflect upon his Excellencies, but by us reaſonable creatures. The [3] *ſpacious Gardens and Orchards*, the *ſumptuous Structures and Buildings*, the *ſuperfluous Plate and Furniture*, the *expenſive Retinue and Apparel* of Rich men, are [commonly] more for *pomp*, then *for uſe*; Forſooth, the owners fancie; while you *gaze upon* their *wealth*, ye will *admire* [4] their *perſons*; Ye know how much the Ambaſſadors had diſ-obliged King *Hezekiah*, had they refuſed to view his Treaſures; and yet *Hezekiah* provided not theſe Treaſures for thoſe Ambaſſadors ſakes. Now, what is *oſtentation* in fooliſh man, in God, is, *not vain, but* ſolid glory; To be at the [5] charge of a Banquet, and the *treatment not* at all *reſented*; to make a coſtly preparation for the welcome of a friend, and for that friend, [when come,] to *overlook* all as altogether inconſiderable; Such neglects were, as *uncivil*, as *ungrateful*; as *abſurd*, as *uncivil*! How much more, if theſe neglects proceed, not from a *ſuperiour*, but from an *equal*; not from ſome of our *equals*, but from ſome *inferiour ſervant*, yea, from ſome *beggarly malefactor*? Beloved, the caſe is the

[3] Ἡ δόξα τῷ κοσμῷ τάξις ἀΐδιός ἐστιν. *Ariſt. de Cœlo. lib. 2. cap. 14.*

[3] *Criminibus debent hortos, prætoria, menſas.*

[4] Ἀδύνατον εἶναι φρόνιμον, μὴ ὄντα ἀγαθόν. *Ariſt.*

[5] Luke 14. 24 Matth. 22. 4 Hoſ. 2. 8]

same, [infinitely the same,] and more [6] between us and our God.

[6] *Omnia omnibus clamant se Deum habere conditorem, cui pavere, & quem extollere est ordo totius universi.* Augustin.

[1] 1 Cor. 3. 19
[2] Eph. 4 18
[3] Rom. 1. 21
[4] Pro. 14. 6
[5] Matth. 14. 12. 25. 29 Mark 4. 25 Luke 8. 18
[6] Acts 17. 24, 27
[7] Eph. 2. 12
[8] Ezek. 23. 3
[9] Tit. 1. 15
[10] Rom. 14. 23
[11] Acts 17. 28
[12] Esay 1. 3
[13] Rom. 2. 4 Acts 17. 30
[14] Hos. 2. 12 Rom. 1. 23
[15] Jer. 8. 7

Mans *heart is* [1] *foolish* at the best; but such as [2] affect ignorance, shall have even their *foolish heart* [3] *darkned*; their *imaginations* shall *become vain*, and their *affections vile*; *knowledge is* [4] *easie unto him that understandeth*; therefore, most equal it is, that [5] *from him that hath* no mind to know God, as God is revealed in his Works, *should be taken away* that little benefit of the Scripture which he might have. So nearly are we concerned in [6] all which is before us, that [7] whoso live *without God in the world*, do for their part *annihilate the whole Creation at once*; nay, what is worse, they do render [9] heaven and earth *hurtful unto themselves*, and themselves [10] *offensive unto their Preserver*; *By God men live*, and [11] live in the world; yet, so [12] great is their stupidity, they live *in the world without God*! The world, which should [13] *lead us toward* him, *draweth* such *from* him; It should be our *conduct*, they make it their [14] *seducement*; it should be our *Remembrancer*, they make it their Detainer; Through a childish mis-usage [15] the same Spectacles which should *help* their eyes, *hinder* their sight; *By the things which are made*

is

is [16] *clearly ſeen the eternal power of the Godhead*; clearly ſeen it may be, but is not looked after; nay, ſome there are, who [17] wilfully look from it.

I canot marvail to ſee ſo many perſons *given over unto a reprobate mind*, ſince ſo few among us *like to* (1) *retain God* in our knowledge; Judge in your ſelves, He that is *unfaithful in a little*, would he be [2] *faithfull in much*? He that will not contemplate God as a *Creator*, will he flee to him as unto a *Redeemer*? ſeek to him, as unto a *Preſerver*? lean upon him, as on a *Comforter*? *If I have ſhewed unto you earthly things and ye believe not, how ſhall ye believe if I tell you of heavenly things*? ſaith (3) Chriſt. Friends, if the wide world, and all that therein is, be not ſufficient to *put us* (4) *continually in mind* of our God, what is? nay, what can be? *To this purpoſe*, there is (6) *no creature to be refuſed*; *For this purpoſe*, *every creature* of God is *good, if it be received with thankſgiving*; and with thankſgiving it would be received, were it *ſanctified* by *Gods Word* and *our prayer*. What *natural man* can (7) pretend an *ability to diſcern things ſpiritual*, ſince he is ſo far *wide from the ſcope of things temporal*? Verily, if people *remember* not their *Creator* when they finde him *in the fields*; no marvail it is, if they ſhut their eyes when they ſhould *ſee him in the Sanctuary*; If they regard not the *operations of Gods hands*, neither

[16] Rom. 1. 20

[17] Jer. 8. 5 9. 6

[1] Rom. 1. 24, 28

[2] Luke 6. 11, 12, 31 1 John 4. 20 John 5. 47

[3] 3. 12

[4] Pſalm 19. 1

[5] Rom. 1. 20 10 18

[6] 1 Tim. 4. 4, 5

[7] 1 Cor. 2. 14 Rom. 3. 12 *Quid poteſt perditius operari?* Aug. Euchir. c. 30. *Quid tantum de poſſibilitate naturæ præſumitur? vulnerata, ſauciata, vexata, perdita eſſe vera confeſſione; non falſâ defenſione oportet.* Aug. de nat. & gra. c. 33.

ther would they regard the *operation of his Spirit.* Be astonished, O Inhabitants of the earth, and stand amazed at your ingratitude; your liberal and bountiful God, *flingeth away a whole world* upon *a sort of persons* who vouchsafe to him not (8) one good thought! The only *Recompence* which he expecteth for all his works, is, mans (9) acknowledgement; this *small pepper-corn* cannot God procure! The Lord would (10) most *willingly afford* us the benefit of every Creature which he hath; the profit of his whole Creation he *frankly bestoweth* among us; he desireth no more from us then the *praise of his workmanship,* and of this we rob him; Time was when *Adam* (11) *gave names unto all cattel, and to the fowl of the ayre, and to every beast of the field*; but, man is silent now; those Creatures may be *uncreated* for any name that God can get from *Adam*! The Apostles complaint (12) of *heathens*, [O that I could drown this complaint with my tears] must now bewail *Christians*, because *while they* (13) *know God, they glorifie him not as God, neither are thankful.*

But, Beloved, I hope better things of you: When you with (1) *Isaac*, walk forth, you will *walk forth to meditate*; When you with *David* (2) behold the Moon, and the Stars, you will consider them as *the easie work of Gods little finger*: Unto the altar of your heart you will, with the *Psalmist*, (3) summon

[8] 2 Cor. 3. 5 *Non dicit perfectum, sed ne aliquid.* Aug.
[9] Psalm 50. 15
[8] 8. 6 115. 16 1 Cor. 3. 22 Job 41. 11
[11] Gen. 2. 20
[12] Eph. 4. 18
[13] Rom. 1. 21
[1] Gen 24. 63
[2] Psalm 8. 3 95. 4, 5
[3] 148. 8, 9, 10 65. 6—13 96. 11, 12

mon *fire and hail, ſnow and vapours, ſtormes and winds, hills and Valleys, fowl and fiſh, beaſts and creeping things* purpoſely that you may *ſacrifice* them *with the voyce of Thankſgiving.* Since (4) *unto you it is given to underſtand* that the wiſdom, the power, and the goodneſſe of your God *is alway preſented* unto you *in every creature*, the (5) mind of your Creator you will not neglect. Things *void of life*, and living things *void of reaſon*, you (6) will not leave at a loſſe, for want *of your voyce*, of *your ſpeech*, and of *your reaſon*, to mention their Founders worth: As *every creature recommendeth the love of your God unto you*, ſo you will (7) *conſecrate every creature unto his pleaſure and praiſe*; So *well ſtringed*, ſo *well tuned* an Inſtrument, as this (8) *harmonious world* is, ſhould never ſilence the praiſes of your God, ſo long as you have either *voyce*, or *hands*, or *heart*; but, as it is your *part and duty*, ſo you will make it your *care and delight*, that (9) *in all theſe things*, your God be, by you, glorified.

[4] Matth. 13 11

[5] Eſay 66. 18 65. 1, 2 40. 26 41. 20

[6] Pſalm 103. 22

[7] 119. 91 1 Chro. 16. 35

[8] Pſalm 136. 5 104. 24

[9] 1 Cor. 15. 28 10. 31 Prov. 3. 6 Col. 3. 17

Reaſon 3. From creatures reaſonable, but graceleſs.

My third reaſon [*why God ſhould be glorified, glorified by us, alwayes glorfied by us*] is drawn from Creatures *reaſonable and intelligent*, but *void of grace.*

I am glad when I read *verſe* the eleventh of *Revelations, ch.* 5th. For, when I call to mind how hard a matter it is, to hear of eight

eight (1) religious persons *in the dayes of Noah*, and, in after-times, to hearken out a *faithful Abram* in (2) *Ur* of the *Chaldees*, a righteous *Lot* in (3) the Plaines of *Jordan*; one *Joseph* in (4) the Land of *Egypt*; or, one *Job* in (5) the Land of *Uz*; when I meet *David alone*, as a (6) *sparrow upon the house-top*; and finde *Elijah* (7) hiding himself *in a Cave*, I am *very* (8) *jealous for the Lord of Hosts and of glory*: When I see of the habitable places of the earth, so small a part Christian! of Christendom, so great a part idolatrous! Of the reformed Churches, so few which *receive a love of the truth*! Of such as receive the truth of the Gospel, so few that (9) *walk worthy* of it, *mine eyes affect mine heart*; Weep, weep with me, O my Friends; *Rivers of tears run down mine eyes*, while I perceive so gracious a God to be so universally disregarded!

I say the truth in Christ, I lye not; my conscience also bearing me witnesse in the Holy Ghost; that, I have great heavinesse, and continual sorrow in my heart; for my Brethren, my Kinsmen according unto the flesh, the Inhabitants of this Isle. O *England*, What shall I take to witnesse for thee? Did ever Nation receive so great deliverances, as, *not by might nor by power, but by HIS Spirit*, the great GOD hath wrought for us, in restoring unto us our King as at first, and our Judges as of old? Can WE chuse

(1) Gen. 9. 25 1 Pet. 3. 20
(2) Gen. 11. 31
(3) 13. 12.
(4) 39. 9
(5) Job 1. 1
(6) Psalm 102. 7
(7) 1 Kings 19 9
(8) 10

(9) That do seek *Scripturarum Verba in ova vertere; & non dicere sancta, sed facere*; as *Hierom.* in Proœm in l. 3. com. in *Ezech.*

chuſe but [1] *fear and tremble for all the goodneſſe, and for all the proſperity which the* LORD *hath procured* unto us? Wherefore do we [2] *kick at* his free goodneſſe, and *caſt his* loving kindneſſes *behind our backs?* Us only hath God choſen [3] above all the Churches under Heaven to be unto him *a* [4] *Name, and a glory*; and, do we *thus* [5] *requite the Lord*, O fooliſh people and unwiſe? Is not he *thy Father that hath bought thee?* hath he not *made thee and eſtabliſhed thee?* Remember the dayes of old, conſider the yeares of many generations: If one man ſin againſt another, the Judge ſhall judge him; but, if a people ſin, *and thus ſin* againſt the Lord, [6] who ſhall entreat for it? The breaches betwixt us and our God are ſo wide, that, it will be [7] very difficult to make up this hedge; were *Noah, Daniel, Job,* and *Moſes* alive among us, they would be inſufficient to ſtand in theſe gaps. *When Iſrael came out of Ægypt*, rather, *when the Lord turned again the captivity of Zion, then were they like unto them that* [8] *were in a dream*; we, [although the Lord hath done greater things for us] are *in no ſuch dream*, in a [9] ſlumber we are! we are like unto, *nay we are*, a generation *drunken with exceſſe, and fallen aſleep* in deadly ſins! May God ever have the glory of it, *the* [10] *bow, the ſword and the battel He hath broken*; ſuch is His mercifulneſſe, *we*

(1) Jer. 33. 9

(2) 1 Sam. 2. 29

(3) Amos 3. 2

(4) Jer. 13. 11

(5) Deut. 32. 6, 9, 8, 9

(6) 1 Sam. 2. 25

(7) Ezek 13. 5 22. 30 Jer. 5. 1 Numb. 32. 23 Ezek. 3. 16

(8) Pſalm 126. 1

(9) Rom. 11. 8

(10) Hoſ. 2. 18

[11] *lye down safely*; but, *we* [12] *lye down in our shame* too; *Our peace is* [13] *as a River*, mean while our *Unrighteousnesse* is [14] *as the waves of the sea*: This was *the* [15] *iniquity of Sodom*, *Pride, fulnesse of bread, and abundance of idlenesse*: (Tell it not in *Gath*) our iniquity is greater, neither hath *Samaria* committed half of our sins: By [16] *swearing, lying, stealing, adulteries, oppressions, drunkennesse, prophanesse, and covetousnesse* we break forth; shall we say now, that we are [17] *delivered to do all these abominations*? God forbid. *After peace* we follow, and we do well; but we [18] *follow* not *after holinesse, without which no man shall see the Lord*; We have [19] *peace one with another*, but our crime is, we have *no salt in our selves*: Had we a desire to *goodnesse*, we should wish for another cruse of thy *white* salt, O [20] *man of God*; *Wise as Serpents* we are, but not *innocent as Doves*: Publish it not in the streets of *Askelon*; we cease to rebel against Our King, against His King we rebel more and more.

Let the whole *sixth Chap. of Wisdome* continue *Apocryphal*, yet the *first Chap. of Isaiah* will not so escape us; Luxury overthrew *Persia*, I hope better things of *Britain*; We lead our lives as if we had [1] compassed an *Act of Oblivion* for our God, and an *Act of Indempnity* for our selves; God is served by us, as (now adayes) most *Creditors*

(11) ibid.
(12) Jer. 3. 25
(13) Esay 48. 18
(14) ibid.
(15) Ezek. 16. 49, 51
(16) Hos. 4. 2
(17) Jer. 7. 10
(18) Heb. 12. 14
(19) Mark 9. 50
(20) See both 2 Kings 2. 19, 20. and holy Mr. *Shermans White Salt*, viz. his *Sober correction of a mad world* in some well-wishes 1654. *unto goodnesse*.

(1) *Ea nunc sunt tempora in quibus nec vitia, nec Remedia pati possumus*. Liv.

tors are ſerved by thoſe *landed Unthrifts*, who make the *Fleet*, or the *Kings Bench*, a *new protection* for non-payment of *old debts*. The [2] late *Thunder-ſhowres* which might have proved very fruitful, have brought forth little, except a few *muſh-rooms*; We are gone forth to *behold a reed* [3] *ſhaken in the ayr*; but Lord, go not thou forth to [4] *ſmite* us *as a reed ſhaken in the water*; we have made our ſelves a *broken reed*, make not thou of us a *meaſuring* reed; a *broken and bruiſed* reed, *O Lord, thou wilt not deſpiſe*. And yet, how can we promiſe unto our ſelves further forgiveneſſes? We go up to *Bethel*, not [5] with *Jacob to pay our vowes*, but [6] with *Iſrael to tranſgreſſe*; Beloved, the more We like this, the more our God diſliketh us. *Unto our land the Lord* [7] hath indeed (miraculouſly) *given reſt*; but we alas, deal by our God, as (through the neglect of ſome Magiſtrates) moſt people deal by our *anniverſary Feſtivals*, viz. the more we *reſt from our labours*, the more we *weary our ſelves to work wickedneſſe*. I have ſeen [8] *Ichabod*, and although her *five groanes* vaniſh into ayr, ſome of them whoſoever heareth, his eares ſhall tingle. The *ſacred name* of King *Charles*, was not more prophaned among us during our late Revolt, then [9] the *holy Name* of God is abuſed among us now: *Order*, *Decency*, *Uniformity*, *Loyaltie*, *Truth*, *Holineſſe*, and the *Throne* of *Gods holi-*

(1) Pſal. 29.3 *Humanas motura tonitrua mentes*, viz. from *Anno Domini* 1640. unto *Anno Salutis* 1660. Eſay 44. 22

(3) Mat. 11.7 *Arundo per temporalem gloriam foris, quaſi ad alta proficit, ſed intus à ſolliditate veritatis inanefcit.* Greg. Mor. l. 33. c. 3.

(4) 1 Kings 14.15

(5) Gen. 28. 19,21 35. 1, 2

(6) Amos 4. 4

(7) 1 Kings 8. 56,58 Eſay 28. 12 30. 15 See alſo Levit. 26. 35—43 and Deut. 28. 58, 47 See alſo Eſay 58.13,14

(8) A Book ſo entituled and printed, 1663. at *Cambridge*.

(9) Jer. 23. 10 Ezra 9. 13,14, 15

nesse, are, everywhere, [10] *blasphemed* through that *lye* which is now (almost everywhere) *in* our *right hand*; so little availeth it, that, we have *wholsome lawes enacted by men*, while [11] the *lawes of God* are epidemically *despised*! God, he hath *loaded us* [12] *with his benefits*; we, in requital, daily [13] *load him with our provocations.*

(10) Rom. 2. 23, 24
(11) Esay 7. Mic. 2. 7 Lam. 3. 25
(12) Psalm 68. 19
(13) Amos 2. 13 Ezek. 6. 9 Josh. 22. 16, 17, 18, 19, 20.

Unto You I betake my self, my DREAD SOVERAIGN KING CHARLES; The Lord hath (1) *fastened* your Gracious Majesty *as a nail in a sure* place: Wherefore, so may your sacred Person and Posterity remain *a glorious Throne unto your Fathers house*, as you *render unto the Lord the glory due unto his* Mercies; Divers of your Majesties servants fail much in this one point: But your most sacred Majesty will appear (2) not only a *Defender of the faith*, but an *Example unto Believers*; for, *such as honour God, them God will honour*: God will never *remove* YOUR *Diadem*, nor take off YOUR *Crown*; YOU shall continue *a crown of glory in the hand of the Lord*, and a *royal Diadem in the hand of your God*; if YOU, in this YOUR day, *sanctifying the Lord of hosts in your heart*, exalt him, not only as a *Diadem of beauty unto the residue of* your *people*, but, as *a crown of glory unto your* Royal head.

(1) Esay 22. 23 28. 5 62. 3 Josh. 24 17

Most

(2) So eminent was the fame of *Constantine* the great; that, one of his mean subjects had been a long while desirous to see this famous Emperor; at length a sight of him he obtained; but, as he saw him, he cryed out, I *verily thought that* Constantine *had been some greater thing, but now I see that the Emperour is nothing but a man*: Unto whom *Constantine* mildly answered, *Tu solus est qui in me oculos habuisti apertos.* Greg. Dialog. 1. 15. cited by *J. Hull.*

And

And you, the *happy ſubjects* of a (1) *ſerene Monarch*, why are ye the laſt (2) to defend the glory of your God? *Knowledge covereth our Iſland as waters cover the Sea*; the late *Rod of Gods wrath* we (3) could not chuſe but *hear*; the preſent *plenty, peace and proſperity* we (4) both *ſee and taſte*; nevertheleſſe, multitudes, multitudes [from among us] *have* (5) *turned aſide after Satan*] Beloved, what wickedneſſe may we expect from forreign Dominions: if in this Kingdom [a Kingdom ſo (6) *ſchooled by late judgements*, ſo (7) *endeared with preſent benefits*, ſo (8) *enlightened with the truth* of the Goſpel] ſo ſmall a remnant give glory to the Lord their God? *More knowledge* then any beſide us, we have; but we have likewiſe *leſſe grace* then any beſide us; elſe, what others have, is exceeding little, leſſe then is a grain of Muſtard ſeed, for that brancheth forth; Surely, *the fear of God* is in very few places, I had almoſt ſaid, in very few perſons: Ye then who *fear the Lord* (9) *ſpeak often one to another*; Let not the *Royal Standard* fall to the ground; ſince (10) *the whole world lyeth in wickedneſſe*, ſee that ye (11) *ſhine as lights in the world*: When other of Chriſts Diſciples *went back and walked no more with* Jeſus; Jeſus called unto theſe in my Text (12) *will ye alſo go away?* Brethren, the more univerſal the *defection*, the greater the *alarm*; Wherefore, take *unto*

(1) Ezra 7. 27
(2) 2 Sam. 19 11
(3) Mic. 6. 9
(4) Pſal. 34. 8
(5) 1. Tim. 5. 15
(6) Eſay 26. 9
(7) Pſalm 144. 14
(8) Acts 17. 30
(9) Matth. 3. 16
(10) 2 Joh. 5. 19
(11) Phil 2. 15
(12) John 6. 66, 67

you the whole (13) *armour of God*: The Lord looketh out of his Chariot (14) *Who is on my side? Who?* by this will he finde whether we be *for him*, or *against him*, if (15) we *seek after holineſſe* as he is holy; ſhould ſo ſmall a remnant, as liſt themſelves under his Banner, neglect to *fight a good fight* (16) *of faith*; What will God do unto his great Name? True, His (17) is *the power*, but, it more becometh the *Majeſty of the Emperour* to look on, then to fight; or, if fight he do, let the Adverſary know, that the Generals *Souldiers love their Commander*; The (18) *Captain of our ſalvation* muſt have glory from his followers, as well as from his own Proweſſe; The Lord ſubdueth our *Canaanitiſh* affections, but (19) *Joſhua* muſt fight *the Lords battel*; the *ſword of the Spirit* is the Lords, but (20) *Gideon* muſt draw it; God winneth the Victory, but (21) *Shammah* muſt ſtand his ground too: accurſed are we, if when God is ready to work in us, and by us, we our ſelves (22) come not in *unto the help of the Lord*; If *we hold our peace*, His glory (23) will not he give unto another; but, who knoweth whether we are born in this backſliding generation for ſuch a time as is this? if, as Saint *Paul* did, Chriſt ſhould complain, *No man* (24) *ſtood with me, but all were againſt me*, the Lord would lay this to your charge and mine: But, *the* (25) *love of Chriſt*, and not a fear for

(13) Eph. 6.11
(14) 2 Kings 9.32
(15) 1 John 2. 29 3. 7. 3 John 11.
(16) Acts 1. 8
(17) Pſalm 62. 11
(18) Heb. 2. 10
(19) Joſh. 23. 10 1. 7 Phil. 2. 12, 31
(20) Judg. 7. 18
(21) 2 Sam. 23. 12
(22) Judg. 5. 23
(23) Eſther 4. 14 Eph. 5. 16
(24) 2 Tim. 4. 16
(25) 2 Cor. 5. 14

for our ſelves, ſhould *conſtrain* us to ſtand upon our guards: Let us draw out our affections: Have we a King? and (26) ſuch a King? let us then *reſiſt* our corruptions *unto blood*; let us (27) *jeopard our lives* [that is, (28) *ſave them*] let us jeopard our lives *unto the death* [that is, (29) *exchange them* for an *everlaſting life*.] If the conſpiracy be ſtrong, if *Achitophel* be in the conſpiracy, of his own accord, *Huſhai* the *Archite* will (30) both *rent his coat, and cover his head with earth*: If *David* be in a ſtrait, *Abiſhai* the ſon of *Zeruiah* (31) will *ſuccour* him. Chriſtians, *ſtand to your Armes, keep to your Colours, follow your Leader*, even the *Captain of* your *ſalvation*; for *Legions of Devils*, and a *world of men* are riſen up againſt him; O be not ye like unto them *whoſe damnation is juſt*, but, *reſiſt* (32) *ſtedfaſt in the faith*; Though ten (33) Tribes revolt, let *Judah* walk with God; and if *nine Lepers* neglect their duty, let not the (34) *tenth* fail to teſtifie his thankfulneſs: Let God inſtance in us, as he did (35) in his ſervant *Job*; Let the Devil know, that (36) *all are not of the world, that are in the world*. Let not the Lord of our hoſts want a Souldier to fight his ſpiritual battels, ſo long as (37) you and I have any breath in our bodies; although all men ſhould forſake him, let us perfectly cleave unto him; By how much the more he is diſhonoured by others, by ſo much the more

[16] 1 Pet. 1. 17, 18
Heb. 12. 4
[27] Judg. 5. 18
[28] Matth. 10. 39
[29] Mark 10. 30
[30] 2 Sam. 15. 32
[31] 21. 17
[32] 1 Pet. 5. 9
[33] 1 Kings 12. 20
Hoſ. 4. 15
[34] Luke 17. 15, 17
[35] Job 1. 8
[36] 1 John 4. 5, 6
[37] Pſalm 104. 33

more let him be by us glorified: Creatures *void of reaſon* cannot; thoſe *void of grace* ſhould, but will not; but, God give us grace, that, as well as we can, we may zealouſly bring glory unto the *Throne of his Holineſſe.* Prophaneſſe ſpreadeth from one corner of the Land unto the other; it is therefore high time for us to beſtir (38) our ſelves; it now concerneth us, that our God be by us glorified more then ever.

[38] See Mr. *Baxters Now or Never.*

Again, Naturally, a *right underſtanding* will no leſſe deſire to cleave unto the living God, then a *dying creature* would ſtruggle to prolong life; Nor is it poſſible there can be invented a greater Doom, then to be for ever juſtly *ſeparated from* the only *God*: When, at length, the laſt, the juſt, the terrible, the avenging day is fully come: *Depart from me ye curſed* will then [1] be the laſt, the blackeſt ſentence; The foreknowledge of this one truth makes [2] even the proudeſt of *the Devils* ſtoop and *tremble*; yet is this ſentence, this diſmal ſentence, the unadviſed choyce of every graceleſſe perſon! *Fight againſt God* the ungodly will, although *they dye* for it *in the place*; they will rather [3] hazard, rather damn body and ſoul, then not depart from the preſence of their holy God; thus *unadviſed, wicked men* are; but why [they are thus unadviſed] they themſelves can, in no wiſe pretend a reaſon: *No* [4] *evil hath Chriſt done*, that the *Jewes* ſhould all of them

[1] Matth. 7. 23 25. 41
[2] James 2. 19
[3] Jonah 2. 8 2 Chron. 15. 2 Ezra 8. 22 Eſay 1. 28 Pſalm 9. 17
[4] Matth 27. 23

them, be thus maliciously bent against him; nor is there *iniquity* [5] found *in God*, or in the wayes of God, that people should thus [6] abominate either him, or his wayes: I say again, There is not the least resemblance of any colour, why [7] folk should be thus weary [8] of Gods loving instructions, *&c.* The Lord [9] burdeneth them not in the least, imposeth upon them [10] no unequal lawes, setteth them not to make brick without straw, saith not *in vain* [11] *seek ye my face*, doth not (like that *old Serpent*) speak us fair, to enthral us: Would we [12] *testifie against* him, confesse we must, that all *HIS wayes are equal*, they are [13] all profitable unto him that understandeth; in the meer observing of his Statutes, there is [14] *a Reward*, an *everlasting Reward*; Yet (yet alas) ungodly ones will not *come*; will not *trust*, will not *try* this merciful Lord! They have found him [15] *patient*, they see him [16] *bountiful*, yet *believe* him *they will not*, *know* him they *do not*; but do, because they know him not, [17] *hate* him, *hate him*, whom (if they knew) even [18] their *souls* would *love*! Neither do they fancy themselves *too* [19] *good to obey*, nor this Soveraign *too* [20] *ignoble to command*; yet *resist* him they *will*, they *do*. As the guilty withstood *Charles the second* for no other reason, but for that *they were guilty*; so deal unbelievers with their God; their

[5] Jerem. 2.5

[6] Prov. 29. 27

[7] Jer. 2.31

[8] Mic. 6. 3

[9] Ezek. 18. 25

[10] Psalm 119.86, 151, 172

[11] Esay 45. 19

[12] Mic. 6.3

[13] 1. 7

[14] Psalm 19.11

[15] 7. 11

[16] Acts 14. 17

[17] John 17. 25

[18] Cant. 5. 16

[19] Jer. 5.22

[20] Ezek. 33. 32

Esay 40. 18

safety lyeth in their submission, yet, have they their *God* [21] *in defiance*! Jesus professedly *delighteth in their salvation*, they professedly [22] *estrange* Jesus! *I said unto the* [23] *fools*, *Deal not so madly*, lift *not up your horn on high*, walk *not with a stiffe neck*, [24] *Hear, and your soul shall live*; but loe, they are [25] *altogether gone* out of the way of peace, they have [26] *cast off the yoke*, they are *children that* [27] *are revolters*, they are quite *beside themselves*; they *will not have* [28] *this man* (Jesus) *rule over them*; the *Devil* shall [29] rule them if he so please, but *God* shall not rule them [30] if he would! Mean while, there might be in them some idle colour of a silly excuse, could they pretend that the *scepter* of God [31] is no *right scepter*; but, they themselves fully know, [how] there abideth in God eternally and infinitely a *right* to *reign*, a *wisdome* to *govern*, a *justice* to *distribute*, a *truth* to *perform*, a *majesty* to *over-awe*, a *power* to *protect*, a *mercy* to *relieve*, a *goodnesse* to *merit*, a *bounty* to *reward*, a *loving-kindnesse* to *sweeten*, &c. Tell me now, can we *with patience*, can we *without indignation* think of so good a [32] *Prince*, so *causlesly disobeyed*, so *unworthily misconstrued*, and so *ungratefully disavowed*? Can any thing in the world so deeply [33] afflict us, as this, *viz.* to see so *universal a revolt* from the *King of all glory and power*? So *faithfull* a [34] *Creator*, so *daily* a [35] *Preserver*, so *mighty* a [36] *Redeemer*, so *gracious* a

[37]

[21] 57. 4
[22] Mat. 22. 37
[23] Psal. 75. 4, 5
[24] Esay 55. 3
[25] Psalm Rom. 3. 12 14. 3
[26] Jer. 35 5 & 28
[27] Esay 1. 4, 5
[28] Luke 19. 14
[29] 2 Cor. 4. 4
[30] Psalm 2. 13 Psalm 32. 8
[31] 45. 6
[32] Act. 3. 15 5. 31 Revel. 1. 5.
[33] Psal. 119. 53, 36, 126
[34] Psal. 46 1 Pet. 4. 19
[35] Job 7 20
[36] Esay 49. 26

[37] *Comforter*, so *wise* a [38] *Soveraign* is the Lord, that we heartily acknowledge, that a [38] more *faithful* Creator, a more *indulgent* Preserver, a more *propitious* Redeemer, a more *desireable* Comforter, a *wiser* Soveraign, a more *loving* Father, a more *sociable* Husband, a *dearer* Bridegroom, a more *absolute* Friend, no heart can wish, no person can have, seek, or fancy; a better God we cannot desire then this whom we enjoy; neither can we, without *vexation and anguish of spirit*, take notice how the *foolishnesse of the world reproacheth* this God. Legions of *malicious spirits* in hell *blaspheme* him, and innumerable multitudes of men here upon earth willingly *adhere unto* the rebellions of *Satan*: but, for this *God who bought them* they have no obedience! *For these things we* justly *weep*, these reproaches so generally cast upon our God, force us to *mourn in secret*: in secret, said I? Have we then an ability to *keep our countenances* unchanged? Is the *prey taken from* God *Almighty*? Are men *led captive at Satans pleasure*? Is the *King of glory* deserted as if he were a *Tyrant*? Do men all the day long run away from our God, and do not We [39] *go mourning all the day long*? Have we any voyce other then the *voyce of doves tabring upon their breasts*? We find not rebellion *by secret search*, but, almost in every bosom. Not one of a thousand hath his heart upright toward our God! Beloved, these,

[37] 2 Cor. 1. 4
(28) Τοιοῦτον γὰρ τὸ θεῖον· νικᾷ τῇ δονάμει, καὶ νικᾷ ταῖς φιλανθρωπίᾳ· διὰ τοῦτο καὶ τὴν πονηρίαν ὑποβάλλει τῆς τιμωρίαις. δι' ὧν κολάζει τὰς γνώμας, τὴν νόσον ἰώμενος. ὧν γὰρ ἐστι δημιουργὸς, τούτων ἰατρὸς οὐκ αἰσχύνεται γενέσθαι. ~~Basilii~~ *Basilij Seleucæ* Oratio *quarta.*

[39] 2 Pet. 2. 7, 8
Psalm 69. 9
119. 53, 136, 158
Phil 3. 18
Acts 20. 19, 31
Ezra 10. 6
Nehem. 1. 4
Dan. 9. 3
Mark. 3. 5
John 11. 38
Matth. 23. 37
Jer. 9. 1, 2
13. 17
2 Cor. 7. 11
Psalm 139. 21

these evils are *goades in our sides*, *thornes in our eyes*; *swords* they are, ever *piercing* our ever bleeding *hearts*; alas, our God, our glorious God, is, *both at home and abroad*, dishonoured! our *holy*, our *dear* God is everywhere *lightly regarded*! Therefore, upon what are our thoughts diverted? How is it, that while we walk the streets, we are able to bite in our *lamentations*? Where, *where* is our *zeal*? where are our *compassions*? the *swoonings of* our *bowels*? and the *loving thankfulnesse*, the *loving kindnesses* due from our soules to our God? Do we *breath* any other breath, but *sighs*? Can we perpetually *sigh without* perpetual *groanings* within our selves? Our *constant affections* toward the *sanctifying Spirit* may constantly *melt us into teares*, while we see daily, *daily* see the most of men, *the most of men by far*, *grieving*, *quenching*, *resisting*, *rejecting* that *powerfull* and *blessed* Spirit! Speak, ye servants of the most holy Lord God, speak, [if for weeping ye can speak] is the Name of our God hourely prophaned, everywhere prophaned, and can we look one another in the face with *dry eyes*? are we not *weeping-ripe*? are not our *eyes brim-ful*? do they not *gush out* with teares? rather, do not our very *heart-strings burst*? If so, the more sinfull, the more rebellious, the more heedlesse, the more graceless most persons are, the more industrously *in* our *lives*,

in

in our *words* and *in* our pureſt *thoughts*, let [40] our God *be, by us few,* glorified.

[40] *Quod ego modo cum magno tremore dicturus ſum, quod vos eſtis nunc terribiliter audituri, imo terribiliter vocaturi, ſtupeat Angeli, paveſcant virtutes, ſuperum cœlum non capit, ſol non videt, terra non ſuſtinet, tota non aſſequitur creatura,* Pater noſter qui es in cœlis. *Hoc eſt quod pavebam dicere, hoc eſt quod trepidabam proferre. Qui ergo ſe tanti patris filium confitetur & credit, reſpondeat vitâ generi, moribus patri, & merito atque actu aſſerat, quod cœleſtium conſecutus eſt naturam.* Chryſologi Serm. 72.

Fourthly, Therefore God muſt be by us glorified, *becauſe*, if Chriſts Diſciples we be, *we have the benefit*, not only of reaſon, but *of grace.*

Reaſon 4. From grace aſſiſting.

As *unreaſonable creatures* want underſtanding to know there is a God; ſo *unregenerate creatures* want grace to glorifie that God whom they know; a *rational* power over all which is before them, they may, and [1] muſt exerciſe; a *ſpiritual*, they ſhould, but cannot: As ever they would [2] obtain that *glory which ſhall hereafter be revealed*; as ever they would *work out their ſalvation*, as ever they would *eſcape condemnation*, as ever they would *quiet* the barking of *their guilty conſciences*; as ever they would *entitle God unto a protection* of what they poſſeſſe, nay, (ſince *the fewer* their *offences*, *the* [3] *fewer* their *torments*) as ever they would *mitigate* the *ſeverity of eternal wrath*, let the vileſt unbelievers ſee to it, that, they do ever make the beſt uſe which poſſibly they can of that little underſtanding they have. *David*, even

[1] Rom. 2. 8

[2] See *William Fenner* his *Wilfull Impenitency*. Mr. Baxters his *Call to the unconverted*; his *Now or Never*, &c.

[3] Mat. 16. 27
Luke 12. 47, 48

ven then when he himſelf was [4] *all prayer*, made this imprecation againſt *Judas* [5] *Let his prayer become ſin*; the meek *Moſes* (who [6] petitioned, rather then not forgive *Iſraels* ſins, *blot me out of thy book*) againſt *Dathan* and *Abiram* brake forth [7] *Reſpect not thou their offering.* Sirs, the ſame is the [8] interceſſion of the merciful *Jeſus* againſt ſuch unbelievers, as [*deſpiſing ſalvation*,] harden themſelves in their [9] accurſed eſtate: Such a one, *curſed he is*, and yet will not *feel* how [10] *mortal* his *ſins* are; he liketh his *inbred corruption* ſo well, that he had rather be without the *Spirit of Regeneration*, then endure the *pangs* of a *new birth*; he *ſerveth divers luſts*, and he liketh it well; moſt contented is he to be *Satans underling*; he [11] complaineth not, that he was *conceived in iniquity*, that he hath a *heart rebellious*, &c. In ſhort, *nature cannot relieve him*, and he will not ſeek out for grace; therefore is his whole life (but) a *ſeries* of hypocriſie and of *guilded ſins*: So unreaſonable is ſuch a one, that, he is *too* [12] *proud to obey*, he *ſcorneth inſtruction*; ſo *foolhardy* he is, that he *feareth* none of all that *infinite power*, none of all that *infinite juſtice*, which the *Almighty* glorieth in. Since, now, the *holineſſe* of God is *an* [13] *abomination unto his heart*; it is no marvail at all, if his *ſacrifices* are *an* [14] *abomination* unto his God; for, he cannot be ſaid to *ſerve the Lord*,

[4] Pſalm 109. 4
[5] 7.
[6] Exod. 32. 32
[7] Num. 16. 15
[8] Mark 3. 29
[9] John 3. 18
[10] 5.
[11] Rom. 6. 12 7. 22 Pſalm 51. 10 Gal. 5. 24 *Libera me à malo hominis, viz. à meipſo.* Aug.
[12] Pſal. 10. 4 *Homo ſub obnoxium Deum exiſtimat, non ſe Deo.* Spanhem.
[13] Prov. 29. 27
[14] 15. 8 21. 27

Lord, but [15] *his own fancy*: Never, never let ſuch a *naſty ſloven* dream, that, ever the *King of glory* will accept any *confeſſions*, any *thankſgivings*, any *prayſes*, any *panegyricks* from ſuch a [16] *ruſtical clown*, ſuch a *vagrant Tinker*, ſuch a *black-mouthed ſmuttifaced Chimney-ſweeper* as he (*ſilly unbeliever*) is: Let him know, it is for [17] *City-Recorders*, for *Univerſity-Orators*, and for *ſelect Ambaſſadors* to *receive audience* from Princes: if theſe will ſpeak good of *our Kings moſt excellent Majeſty*, our King will graciouſly vouchſafe unto them this honour, that their ſpeeches ſhall, *if not pleaſe*, yet *not offend*: What is his Royal Perſon [18] bettered by any ſubjects applauſe? *Jeſus Chriſt* he refuſeth *Hoſanna's*, if they proceed not from a ſincere heart; and, unleſſe you [19] ſeek out for his *quickning*, *renewing* and *ſanctifying* Spirit, vain are your pretences of ſeeking *to glorifie your God*.

Sinners, For the Lords ſake, lay aſide this *idle*, this *unreaſonable unbelief* of your hearts; Give unto your God *the right uſe* [1] *of your Reaſon*, and of your *natural affections*: It is impoſſible for him to [ſincerely] *ſeek to glorifie God*, who hath no apprehenſion of God, other then of an *enemy*, both *denouncing* judgments, and ever *likely to execute* what judgments he denounceth: Now, he that *drowneth* the [2] *uſe of* his *Reaſon* in a *perverſe unbelief*, can have no other, *I mean*, no other *true*

[15] *Qui facit ea ſolummodò quæ vult facere, non Dominicam voluntatem implet, ſed ſuam.* Salvian.

[16] Pſalm 50. 16 Prov. 17. 7

[17] Pſal. 4. 3 33. 1

[18] Job 22. 3, 4

[19] Rom. 8. 4, 5

[1] See Biſhop *Prideaux* his *Euchologia*, or *Doctrine of Prayer*. Part 2. cap 7. viz. Of *Chriſtian Alacrity*.

[2] See of this Book, pag. 109.

true apprehenſion of the *infinitly juſt* God, then ſome ſuch like *diſheartening* notions: Oh, do not *cheriſh* ſuch *perverſe*, ſuch [3] *diſtruſtful* thoughts: He that nouriſheth *hard thoughts* of ſo good a Lord, as our Lord God is; *verbal thanks* he may bring, but ſuch alas take not, neither *with himſelf*, nor *with his God*; Not with himſelf, for [4] what are *ſongs unto a heavy heart? Zions Songs* [5] unto an *enthraled captive?* How can one, conſcious that he is *dead in treſpaſſes and guilt*, come [6] with any *boldneſſe unto the throne of grace?* how can he give *lively praiſes? Shall the dead* [7] *praiſe thee*, O ever living God? When their Daughter lay [8] without life, her *weeping parents* took *ſmall pleaſure* in the *noiſe of minſtrels*; and, unto the *priſoner* that is guilty, the *Judges Trumpet* giveth but an *uncomfortable ſound*: juſt ſo, unto him, whoſe ſoul *affecteth* to be *graceleſſe*, the remembrance of God is but a [9] *ſad remembrance*; *enlarge* the heart it doth not, *aggravate*; and *renew* guilt it doth. Neither doth God regard [10] ſuch *empty* lip-*labours*: The ſame unbelief which *diſcourageth man* in his duties, the ſame [11] *rendreth* his duties *diſpleaſing* unto his God; if God [12] accepteth not *his perſon*, neither accepteth he *his* pretended *ſervices*: for, as good *never a whit*, as *with* an *evil will*; and needs muſt [13] that *will* be *evil*, which *hateth to be ſpiritual*; Where the *heart* is *not Gods*, what valueth he

[3] *Quidem te paraverus Deo, talis oportet apparear tibi Deus.* Bernard *in* Cant. *Ser.* 69.
[4] Prov. 25. 20
[5] Pſal. 137. 4
[6] Heb. 4 16
[7] Pſal. 88. 10
[8] Matth. 9. 23
[9] See Biſhop *Reynolds* third Sermon upon *Hoſ.* 14. *mihi* p. 7.
[10] Eſay 29. 13
[11] Rom. 8. 8 14. 23 Heb. 11. 6
[12] 1 Sam. 25. 35
[13] 1 Cor. 12. 3 Rom. 8. 9 Acts 7. 51

he the rest? nay, where the *heart undervalueth* his *Spirit*, what valueth *he the heart*? That heart which would [14] *impose upon God* without the *intermediating righteousnesse* of Jesus Christ, *offereth* not *prayses*, but *affronts*; not *thanksgivings*, but *provocations*; The *water* which he bringeth, he [15] poureth forth of an *unclean vessel*; the *fruit* which he tendereth, he tendereth [16] with a *left hand*, with a left hand *lame and leprous*; the *prayer* which he sacrificeth, is no more then the *cutting off of a dogs neck*; and his rejoycings are much like the *shoutings* of them who [17] *compared their glory unto a molten calfe*; Thus, all the honour which God purchaseth from the heart refusing grace, is only like unto that *drudging work* which *just Masters* [18] exact from their *froward servants*: or, much like those *confessions* which [19] *Joshua* extorted from *accursed Achan*; like the assistance, which *wise Commanders* squeeze from *enemies taken in War*: else, like that *medicinal use* which able Physitians make [20] *of dangerous poysons*. In a word, *without faith it is impossible to please God*; for, *whatsoever is not of faith, is sin*; viz. notoriously short of that *reasonable service* which the *pure God* may justly expect from every person, since *every person hath reason* enough *to thirst after the holy Spirit* of *Christ Jesus*. Sirs, from those that do, or may, understand, that such a Spirit is to be sought,

[14] *Ex arbitrio, non ex* Dei *imperio.* Tertul. like *Israel*, who [when he saw without a God he could not be] said, *Exod.* 32. 8. unto the work of his hands, *Thou art my God.* Hos. 14. 3

[15] Job 14. 4

[16] Tit. 1. 15

[17] Exod. 32. 18

[18] *Quod faciunt contra voluntatem Dei, non impletur nisi voluntate Dei.* Aug. *de præd.* Sanct. *l.* 1. *c.* 6.

[19] Josh. 7. 19

[20] As *Philip* of *Macedon*, who made his enemies the *Athenians*, τῆς ἑαυτοῦ δόξης Θέατρον. *Plutarch.*

but ſeek it not, all the *honour* which the *Lord* procureth, is [21] as forced, as that which *through his tranſcendent power and wiſdome*, he raiſeth unto himſelf, out of the hardneſſe of *Pharaohs* heart; or, (which is the ſame) out of *Adams* diſobedience; out of *ſin, as ſin*; and out of *Devils, as Devils:* Wherefore, *the Lord perſwade* you to *pant after the holy Spirit*, that you may with ſimplicity of mind, endeavour *to glorifie your God.*

[21] Rom. 2.8 Job 21. 30 Jude 15. Prov. 16. 4 Rom. 9. 22 *Juſt as the Artiſt turneth the natural violence of fire, winds and water unto profitable works of Art.*

Obiect. To pant after the holy Spirit of the holy God, is a *work of Regeneration*; *and we are no more able to regenerate our ſelves, then to beget our own ſubſtance in our mothers womb.*

Anſw. To regenerate our ſelves, in our power it is not: we are *meerly paſsive* in our *ſpiritual*, as well as in our *natural birth*: It is the [1] *ſole work*, the *ſole act* of the Holy Ghoſt to *create anew*: The more [2] obſervance, and the more *thanks* is *due from us unto* that *Father of Lights*, who is *of his own will*, ſo ready to *beget us with his word of truth*, that we ſhould be, *any of us*, regenerated by his Spirit.

[1] *Ut fetum Deo detur, hominis voluntatem bonam & præparat adjuvandam, & adjuvat præparatam.* Aug.
[2] *Ut velimus ſine nobis operatur Deus: cum autem volumus, nobiſcum co-operatur.* S. Aug. *de grat. & lib. arb. tr. cap. 7*

Object. Though the word preached be *ſpiritual*, we are [1] *carnal and ſold under ſin*; we are *natural*, and [2] *ſavour not the things of God.*

[1] Rom. 7
[2] 1 Cor. 2

Anſw.

Anſw. *Naturally* (1) *we ſavour not the things that are of God*; but this we may do; a *natural man* may by *ſtrength of reaſon*, ſo much as in him lyeth, *with humility and earneſtneſſe*, endeavour to *know and taſte* of *God*, as God is now manifeſted in his *works*, and *word*: He may *with* (2) *the greateſt of diligence he can*, obſerve and do the Will of God unto him in the holy Scriptures revealed; As One *moſt unworthy of ſo great a Treaſure*, he may, *in a conſtant uſe of holy Ordinances*, wait for the (3) ſpirit of Promiſe; *moving cauſes, for which* the Spirit of grace is vouchſafed, theſe are not; *Antecedent duties, in which* this Spirit is vouchſafed, they are; I ſay, upon theſe *waters of knowledge* the *Spirit* delighteth to *move*. Would a loſt ſinner *patiently wait, in the uſe of* theſe *appointed meanes*, ſhould he never *receive the Holy Ghoſt*; yet ſtill he had *done what in him lay*, he had *ſubmitted unto Chriſts Scepter*, he had *glorified his God to his power*, he had *made the beſt of a loſt condition*: But, *the Scripture offereth more grace*: He that is *faithful in a little* natural abilities, ſhall be *entruſted* with (4) *gifts above nature*: True, (5) *confound nature with grace*, we may not; ſinful man may not *juſtle* the holy God; may not reckon himſelf a *co-adjutor*, in that, wherein God will have the (6) ſole glory: Mean while as we deſire, *with all poſſible humility to acknowledge*, that the holy Spirit of the great

[1] *Ratio communionum opinionum conſilii cœleſtis incapax, hoc ſolum putat in naturâ rerum eſſe quod aut intra ſe intelligit, aut præſtare poſſit ex ſeſe*, Hillar. *de* Trin. *lib.* 1.

[2] *Plangendæ tenebræ in quibus mz mea facultas latet.* Aug. *confeſſ. l.* 10. *cap.* 32.

[3] Luke 24. 49

[4] 19. 17, 26 16. 10

(5) See *Manton* upon James 2. 4

(6) See Biſhop *Reynolds Joy in the Lord*, in *quarto*, *mihi pag.* 24. *Videatur etiam, Animalis homo habitus à* D. D. Edvardo Reynoldo.

God is infinitely a *free Agent*; free *as* the *wind* which *bloweth where it liſteth*; ſo, we are bound, *with all poſſible gratitude to confeſſe*, that this *free Spirit* hath *tyed himſelf up* * unto the *truth of* his *Promiſes*; wherefore, we dare not but expect to (7) *meet God in* thoſe *wayes*, wherein his free goodneſſe hath *appointed* us to find him. Saith one, (8) *God hath appointed certain things to be done by men, which, they that will not refuſe to do, may do; and* the which *they that ſhall do, ſhall be Regenerate: For* [ſaith (9) he] *There is a common work of Illumination which ſo maketh way for Regeneration, that it putteth into man a power of doing that, which when he ſhall do, the Spirit of God ſhall mightily work within him*; provided alwayes, that *he damp not the preſent motions of the Word and Spirit of God with procraſtinations and delayes.* It is much-what *in Regeneration by the Spirit*, as it is *in generation of the fleſh*; the fruit of *Sarahs* womb is *expreſly* the gift of God, but, there was firſt *a generation* before *a conception*; As to expect the *fruit of the womb without generation*, ſo to expect the *Regenerating Spirit without the uſe of meanes*, were to *tempt*, nay, to *contradict*, and to *controle* the wiſe God.

* *Deus promittendo ſe facit debitorem.*

(7) Eſay 64.5

(8) Mr. William Whately of *Banbury* in his *New Birth*, cap. 9. *mihi*, p. 103.

(9) ibid. Neverthelesſe, *Prædiſequa, non prævia, voluntas*, ſaith St. *Aug.* Epiſt. 106.

Object. The wind bloweth where it liſteth.

Anſw. Moſt true it is, that the bleſſed Spirit *ſanctifieth* (1) them whom, and *them alone* whom, he *liſteth to ſanctifie*; but, as true

(1) John 3. 8

true it is, that wholoever (2) *ſoweth to this Spirit, ſhall of this Spirit reap life everlaſting.*

(2) Gal. 6. 8

Object. He that will ſow to the Spirit, muſt think a good thought; but, it is not in us of our ſelves (1) *to think a good thought.*

(1) 2 Cor. 3. 5

Anſw. Neither is it of our ſelves, that we (1) *live, move, and have a being:* Our *ſelf-inſufficiency* is ſo far from being (2) a *bar againſt* Duty, that it ſhould *excite us unto* the uſe of all meanes poſſible: The more we *want breath*, the more we *gaſp for it: I opened my mouth and panted, for, I* (3) *longed for thy Commandements:* Therefore *work out your ſalvation with fear and trembling*, becauſe, he who *worketh in you to will and to do*, is God; Therefore be *renewed in the ſpirit of your mind*, Therefore be ye *filled with the Spirit*, becauſe God is he which *poureth forth of his Spirit upon all fleſh*; God is he, and he alone, that muſt *put his Spirit in our inward parts*: When unto what *we* ſhould do *alone*, the *Maſter himſelf putteth a helping hand*, *we* the *ſervants*, are the more *ſober*, the more *circumſpect*, the more *diligent*, yea and the more *confident* too; for, if our *Maſter himſelf* begin once to *help us*, without doubt, he would have his work well performed, and perfectly finiſhed: *Be of good chear, ariſe, he* (4) *calleth thee.*

(1) Acts 17. 28

(2) Phil. 2. 12, 13

(3) Pſalm 119. 131

When Anaxarchus the Philoſopher told the Treaſurer, the gift which he expected from Alexander, was no leſſe then an hundred talents, Alexander was very well pleaſed; for, ſaid he, He underſtandeth me aright; he underſtandeth that I am both able and willing to give him [Luke 11. 13] *ſo great a gift.* Plutarch Apotheg.

(4) Mark 10. 49.

Object. If he begins! But, *Doth* he, or *will* he begin?

Anſw.

Anſw. He both *does*, and *will*, if thou (1) wilt not *reſiſt*: Know, where God freely vouchſafeth *the miniſtration of his* Goſpel, there (2) the miniſtration of his Goſpel is, unto them who obey it, *the miniſtration of the Spirit.*

(1) Acts 5. 32
(2) 11. 18
28. 28
2 Cor. 3. 8, 9
Velle & currere meum eſt; ſed ipſum meum ſine Dei auxilio non erit meum. Hieron. *Tom.* 2. *Ep.* 197.

Object. To obey, is alſo a gift of the Spirit.

Anſw. Until the *Spirit* firſt *furniſheth* thee with a ſanctified will, and with a ſanctified obedience, he (1) *accepteth* what thou haſt [even thy hearty will, and real deſire;] If thou, in the ſimplicity of thy ſoul ſtretcheſt forth the uttermoſt of thine underſtanding and of thine affections after *things ſpiritual*, God will (2) mercifully interpret this a *ſpiritual mindedneſſe*, he will not *quench* this *ſmoaking flax*: Reaſon telleth thee, it is as well thy *wiſdome*, as thy *duty* to prefer *Gods wayes*, *Gods will*, and *Gods glory*, before thine own wayes, will and glory; Doth thy heart aſſent unto this evident truth? If ſo, I doubt not but God will *ſanctifie thee by his truth*: He *that will do the will of his God, ſhall* (3) *know it*; and he that covereth Gods Spirit *for Gods ſake*, ſhall (4) have what he coveteth.

(1) 2 Cor. 8. 12

(2) *Nos autem dicimus humanam voluntatem ſic divinitus adjuvari ad faciendam juſtitiam ut accipiat Spiritum Sanctum quo fiat in animo ejus delectatio dilectionis ſummi illius & incommunicabilis Bozi.* Aug. *de Sp. cap.* 3.
(3) John 7. 17
(4) Eſay 44. 3

Beloved, *Of free grace* it is that (1) *God cauſeth his Goſpel to* ſhine among us; of *free grace* it is, that now *while it ſhineth, we receive* from it any *light* of knowledge at all;

(1) Acts 10. 45
2 Pet. 1. 3

of

of *free grace* it is, that any *light* of *knowledge raiſeth* in any of us any *good deſires*; of *free grace* it is, if in us, and from us, proceedeth *any thought, word, or deed* that good is; but then, ſo abundant is this free grace of his, that, *if we reſiſt not*, his free Spirit will *ſuccour, ſtrengthen, ſtabliſh* us in a firm reſolution and practice of glorifying our Lord God.

(2) *Habemus nos aliquid Dei; ſed ab ipſo, non à nobis, ſed ex gratiâ ipſius, non ex noſtrâ proprietate.* Tertul. *contr.* Hermog.

(3) 2 Cor. 4. 6

I pronounce therefore, [*and what I pronounce, I vehemently believe to be true*, viz.] that, who ſo, *through* (1) *a deſire of the quickening Spirit*, applyeth himſelf unto prayer, unto the word preached, unto new obedience, *&c.* and doth [*in a diligent uſe of theſe, and of the like Goſpel-Ordinances*] patiently wait the Lords leiſure, in Gods time [*and Gods time is beſt*] he ſhall obtain the [*ſo long deſired*] ſpirit of grace, and this, *as unqueſtionably, as the ſpirit of Truth hath* both *offered* and *promiſed* this Spirit. Conſider, Friends, as *faith cometh by hearing*, ſo, *if* (2) *any man will, he may hear*; By ſuch *unlimited invitations*, the *Father*, who ſent Chriſt, *draweth* us (3) to come unto Chriſt! and, whoſoever of us doth, *in the ſearch of the Scriptures, and fervency of prayer* come to Chriſt, him will (4) Jeſus Chriſt *in no wiſe caſt out*. Yea, if our fainting ſouls miſtruſt, that the Father draweth us not, Behold, Chriſt *of himſelf* (5) cometh unto us, he *ſtandeth at the door* of our conſciences, at the door of our underſtandings, at the door of our affections,

(1) *Trahitur variis modis ut velit ab illo qui novit intus in ipſis hominum cordibus operari, non ut homines, quod fieri non poteſt, nolentes credant, ſed ut volentes ex nolentibus fiant.* Auguſt. *contr.* 2 Epiſt. *Peleg.* l. 1. c. 19.

(2) Rev. 13. 9

(3) John 6. 44

(4) 37.

(5) Rev. 3. 20 *Quicquid appetitur, appetitur ad modum appetentis.*

ons, he *ſtandeth patiently*, and *knocketh importunately*; he is *as glad* to hear our voyce, *as we are* to hear his; if we *enlarge* our hearts unto him, if we *open the door* unto him, though a *King of glory* (6) he be, he will not diſdain to *come in unto us*; he hath a mind to (7) *ſup with* us; and we, if we will take an *humble confidence*, may *feaſt* with him; our *defiled conſciences* may (8) *feaſt* upon his *Righteouſneſſe*; of this *Fountain* of (9) all *ſpiritual graces*, our *thirſty* (10) *appetites* may *drink freely* and *abundantly*; and of this *bread of life* our *hungry ſoules* may *eat* their fill: If we want *Spirit*, look we unto Jeſus Chriſt, he will *put ſpirit into us*; If we have a deſire to *glorifie the God of Heaven*, then, is Jeſus Chriſt one of our (11) *fraternity*; whatſoever he doth, he doth it *for the praiſe and glory of his Father*; we cannot pleaſe him more, then, when we *through his mediation*, make uſe of his Spirit to glorifie our God.

(6) Pſalm 24. 7,9

(7) *Cœnæ ἀπὸ τῦ κοινῦ, à communione veſcentium.* Iſiod.

(8) 1 Cor. 5.8

(9) John 7.37, 38

(10) *Quicquid recipitur, recipitur ad modum recipientis.*

(11) *Affectu conſociat & confœderat voluntates.* Cypr. Yea, we glorifie the ſame Father, which John 20. 17 Chriſt himſelf doth.

Object. If the holy *Spirit* may be *ſo eaſily had*, if Jeſus Chriſt be ſo *forward to ſeize and ſeal* us; then, may fleſh and blood (1) borrow a little more freedom: Some *piety* and ſome *pleaſure*, ſome *godlineſſe* and ſome *worldlineſſe*, may, the one help out the other; Though we go on in our practices a while longer, we will be ſo *wiſe unto ſalvation*, that *before death ſurprize us*, we will ſettle our ſelves, *once for all*, to repent, believe, obey, live ſtrictly, *&c.* Anſw.

(1) *Thus the ungodly*, Pſalm 36.2 *flatter eth himſelf in his own eyes, until his iniquity be found to be hateful.*

Anſw. Satan can furniſh us *every day in the year* with as handſome a device as is this: There is no reſolution more *common* among the ſonnes of men, then this is; but withal, none more *pernicious*, none more *deviliſh*: This is *Sir Politique Would-be* his ſmooth forecaſt; a project fit for *a limb of the Devil*! for certainly, *no child of God* (2) dareth to harbour ſo prodigious a thought in his boſom? What!

Will you ſerve the *Holy Ghoſt* as you ſerve your *dogs*? Will you (1) make uſe of the holy Spirit [hereafter] *to hunt and catch your prey*, but, turn him quite out of doores [now] while you *ſit down at meales*? There is not a greater (2) *ſpice of Atheiſm* in the heart of man, then this! Then, is *the ſtone of unbelief* (3) moſt unlikely to be *rolled away* from thy door, when, it ſinketh deepeſt in ſuch *ſandy Foundations*. Know [*ſon of Belial*] know, To (4) neglect God *in* our *health*, and yet think to *fawn* upon him *in* our *ſickneſſe*! To *trample under foot the blood of Jeſus*, hoping to *ſerve our turn upon it* hereafter! This is, not *to glorifie*, but *to delude God*! This were, not *to obey*, but *to command* the *Almighty*! It is, not to have a *true fear of the Lord*, but a *falſe love of our ſelves*!

Take it for a Rule, although it *gliſter* never ſo much, that is (1) no *true grace* which *feedeth* upon *delayes*: One, who *now feareth* he is *now drowning* (2) will not ſay, *To mor-*

[1] Pſal. 59.8 119. v. 119. 155

[2] *Nolite ſperare in iniquitate, nolite peccare in ſpe.* Bernardus. Serm. 2. *de* Advent. *In viis cuſtodiet; nunquid in Præcipitiis?* Idem in Pſalm 91.

[1] Ezek. 14.3

[2] Eſay 26. 10

[3] James 1.7

[4] *Porcis comparandi ſunt, qui ea prius concupiſcunt, ut luto cænoque involvant, quæ mox avidè devorent.* Parker *de antig.* Brit. *in præfat.*

[1] James 2. 17, 26 1. 27

[2] *Sera nimis vita eſt craſtina,—timor addidit alas.* 1 Tim 6. 12

morrow I will ſtrive to ſwim: The *finger* which *feeleth* a *burning coal,* will quickly *hands off*: Whoſo *eſpyeth gold dropped in the ſtreet,* will not paſſe over it to day, ſaying, *I will come and look after it at night*; nor will one, who is a *ſincere follower* of Chriſt Jeſus, ask (3) *ſuffer me firſt to bury my dead.* This (4) *future* repentance, this *future* faith which you ſinners *ſtore up* in your *idle imaginations*, is, not *Repentance*, but *Ignorance*; not *faith*, but *fancy*; a meer (5) *glow-worm, having no light* at all, *except*, what it borroweth from *darkneſſe.* Hypocrites, if you ſee many ſuch *glow-worms*, it is *night with you*, ye *walk in darkneſſe*; and, ſince ye *know not wether ye go*, I will inform you, you are going directly *in the road way to hell*; although you *want eyes to ſee him*, the Devil walketh with you ſtep by ſtep: Do ye not feel him bearing ſway in your hearts? He *laugheth at your ſecurity*; he laugheth, but *keepeth himſelf inviſible*; he keepeth himſelf inviſible, and *leadeth you onward* to perdition. *Eſcape for your life, return*; the *Lord Jeſus* he *calleth* after you, *His Spirit giveth you to underſtand*, that,

[3] Matth. 8. 21

[4] *Vive hodie. Nauſeabit ad antidotum qui biavit ad venenum.* Tertul. cont. Gnoſt. cap. 5.

[5] *Sub lege eſt, qui timore ſupplicij quod lex minatur, non amore juſtitiæ, ſe ſeatit abſtinere ab opere peccati; nondum liber nec alienus à voluntate peccandi. In ipſâ enim voluntate reus eſt, quâ mallet, ſi fieri poſſet, non eſſe quod timeat, ut libere faciat quod occultè deſiderat.* Auguſt. de nat. & grat. cap. 57.

Electa in naufragio, dominorum adhuc ſunt, quia non eo animo ejiciuntur quo res habere nolint, ſed ut periculum effugiant. lib. 41. cap. 9. Sect 8.

To *repent, believe*, &c. is, not to *flatter thy God*, that thou wilt, *forſooth*, her after become du iful; but, to *deny thy ſelf* forthwith,

viz,

viz. to ſtand in *preſent* (1) *awe* of *Gods juſtice*, to *fear* his *diſpleaſure*, to *delight* in his *Commandements*, to *obey* his *Authority*, to (2) *reverence* his *holineſſe*, to *rejoyce in* his *praiſes*, &c. which to do, ſince we are *of our ſelves* ſo ſtrangely *indiſpoſed*, we ſeek for a *communion with*, and for *aſſiſtance from*, the *co-operating Spirit*; and this Spirit we *cheriſh*, that, by it, we may be (3) more and more enabled *to glorifie our God.*

[1] *Therefore all commands in Scripture, requiring us to repent, believe, &c. enjoyn us to repent, believe, &c. preſently.*

[2] *Deum colit quiſquis imitatus eſt* Seneca, Ep. 95.

[3] *Suaviſſima eſt vita indies ſentire ſe fieri meliorem.*

Object. Since the glory of the Eternal Power, *is ſo great that it cannot be* (1) *encreaſed, and ſo infinite that it cannot be diminiſhed; whence is it, that God expecteth glory from man, and man ſeeketh to glorifie God?*

[1] In this Book, ſee pag. 280, 281.

Anſw. Seeing *vain man* is ſo *ſelfiſh*, that, though he is *not* (1) *born for himſelf alone*, he would little benefit others, were it not that he *ſought his own praiſe*; [rather then he (2) ſhould not be *inſtrumental unto the ſervice of the choſen of God*] there is indeed implanted in him *an affectation of glory*; The numerous and excellent Writings of *all heathen* and *many Chriſtian Authors*, the *invention* and *improvement of Arts* and *Sciences*, yea the moſt *famous works* throughout the world, may, *moſt of them*, be aſcribed *unto* the *vain glory* of their performers. But we may (3) conceive no ſuch *unworthy* thoughts of the *infinite* God; as there is in him *no defect*, ſo

[1] *Non nobis ſoli nati ſumus.* Cicero.

[2] Of this Treatiſe, ſee p. 239, 240.

[3] See alſo pages 280, 281, 282, 284; and there N. 5.

there can be in him *no affectation*: The great God willeth that we ſhould glorifie him, *partly* in regard of us, *partly* in regard of himſelf.

1. In regard of us.

God infinitely delighteth to communicate good, giveth us occaſion to glorifie him, that thereby He Himſelf may take occaſion,

[1] Pſalm 50. 15

Firſt, *to relieve* (1) *our neceſsities*: Many charitable Chriſtians fall to *building, planting, mounding, & ſim.* for no other cauſe, but, that they may *relieve the needy* in finding work for them: juſt ſo, *the liberal God* (2) *deviſeth liberall things.*

[2] Eſay 32. 8

[1] *Vere magnum eſt habere fragilitatem hominis, ſecuritatem Dei.* Seneca.

Secondly, *to* (1) *inſtruct us*: That Children may learn from whom they receive their maintenance, Parents, before they *furniſh them with moneys*, firſt, ſuffer them to *write their wants*; and, that his Diſciples might know who *brought fiſh to their Net*, Jeſus made Them (2) *caſt their Net into the Sea.*

[2] Luke 5. 5, 2

Thirdly, *To render us profitable unto our own ſouls:* thus, we educate our Children to better, *not us, but* them: thus, we place *windows* in our *manſion-houſes* to give light, *not unto the day, but* unto our dwellings: and thus, God ſetteth eyes in our heads to enlighten, *not the Sun, but* our ſelves: Of what uſe are all thoſe things which we ſee, unto the *eyes* of a *blind* perſon? ſo, of what profit is the

whole

whole world? nay, of what profit are the *excellencies of Him who made the whole world*, unto that *ignorant wretch* who ſees not how *to glorifie God as God?*

Fourthly, *To* [1] *reward us*: Thus *Potentates* finde eſpecial employments for thoſe *favorites* whom they reſolve to *advance*.

(1) *Fidelibus totus mundus divitiarum eſt.*

Fifthly, *To endear us*: Thus *gracious Kings* to endear their people, draw not their *Chariot-curtains*, but ſuffer their ſubjects to have a *full view* of their *Majeſty* and *Perſons*. O my Beloved, The [1] *face of Jeſus Chriſt* may endear us all; and *the* [2] *light of Gods countenance* may *enflame* us all, to *mention his prayſes!*

(1) 2 Cor. 4.6
(2) Pſalm 89. 15

Sixthly, *To delight us*: A Child is highly pleaſed, if you ſuffer him to *feed himſelf* with the *Nurſes ſpoon*; To a man a very great ſatisfaction it is to view a *houſe of his own good contrivance*, to taſte *fruit of his own planting*, &c. Now God, who both *does all for us*, and *can do all without us*, therefore glorifieth himſelf in our duties, that we may be unto our ſelves the *inſtruments of our own comforts*: Oh, what a delight muſt it neceſſarily be unto a Chriſtian, to *have a hand in fulfilling the* good *pleaſure* of *his Redeemer?* and to be an [1] inſtrument, *although a weak inſtrument*, of glorifying the great God?

In eundem hominem non puto convenire gaudium & ſilentium. Pacatus in Paneg.

(1) *When* Alexander *ſaw his Father* Philip *conquer enemies ſo faſt, he complained that his* Father *would leave him no work to do; For, ſaid he, what will it comfort me that I poſſeſſe the whole world, if I have no world to conquer with mine own hands?* Plutarch Apoteg.

Seventhly,

Seventhly, *To encourage us* : Little Infants able neither to *speak plain*, nor to *go high alone*, are [1] ambitious to be *sent upon* their Parents *errands*, and *to do* for them *petty services* : Prohibit them from *busying themselves*, and you *dull them*; you *animate them*, if you *finde them businesse*. Oh, what an encouragement is this; that, such [2] *infants as we are*, may be allowed to *walk with the Father of Lights*! Be we *holy*, be we *perfect*, as our *heavenly Father* is *holy* and *perfect*.

Eighthly, *To honour us* : It is a most unspeakable honour unto the *lost sons of Adam*, that any of them may be *at any time* [1] admitted to *observe*, *obey*, *worship*, *prayse*, *blesse and glorifie the* most incomprehensible *Lord God*! The meanest Office imaginable about his *sacred Majesties person*, is therefore honourable, because it *relateth unte a King* : They are *Bishops* and *Nobles* who *stand before* our *Prince*; and we are *Priests and Kings*, if we *attend* our *God*.

Lastly, *To make us ever mindful of our own felicity* : Many *subjects* are happy in their *Soveraignes*, but will not [1] know it. We, the Children of this generation, we whom the Lord hath sorted out to be the prosperous subjects of so gracious a Prince, and of so vertuous a Princesse, break forth with the [2] Psalmist, *Happy are the people which are in such a case* : and yet the more some *Pliny the second* shall set forth unto us the prayses of Our

(1) See page 266. of this Treatise. *Vix dici potest quanto libentius imitemur eos quibus favemus.* Fab. *Instit.* lib. 2 cap. 2.

(2) Eph. 5. 1

(1) *Malim ego cum Christo ruere, quàm cum Cæsare stare.* Lutherus. *Theodosius imperator Ecclesiæ membrum esse magis quam in terris regnare gaudebat.* Aug. *de civitate Dei.* lib 5. c. 26.

(1) *If the* Peloponenses *undervalued* Philip, *of whom they had received favours* : τὶ οὖν ἠδὲ κακῶς πάθωσι; Plut.

(2) Psal. 144. 15

Our *Charles the ſecond*, the more we his ſubjects ſhall perceive how exceeding happy we are: When we ſet [3] forth the prayſes of our God, *we do not add unto the goodneſſe of God*, *but* we add unto our ſelves a further [4] knowledge of Gods goodneſſe: Had *Cromwell* known, he would not have been the death of *King Charles the firſt*; Had the *Jewes* [5] *known*, they *would not have crucified the Lord of glory*: Did ſinners [6] underſtand what prayſe the *eternal God* deſerveth, they would no longer be *diſobedient* unto ſo gracious a God: Were God ſet [7] forth unto us in the *prayſes due unto his Name*, we ſhould the leſſe need to be called upon *to glorifie him as God*. Worſhip him [8] *all ye people*; would we *fancy unto our ſelves* a [9] God after *our own hearts deſires*, were there *other Gods beſide the only true God*, we could *not chuſe* (if any were to be choſen) we could *not* (if we would) *deſire* to be protected by a [10] more *eaſie*, a more *indulgent*, a mor *gracious*, a more *glorious*, a more *lovely*, a more *abſolute God*, then is *this God whom we ſerve in the ſpirit*; we can never enough *ſet forth his glory*, we can never enough *glory in his protection* and government, we can never [11] *ſufficiently* glorifie *our Lord and King*, *our King and our God*!

(3) Pſal. 100.4

(4) 9. 10
(5) 1 Cor. 2.8
Jer. 13. 11
9. 24

(6) *Simul ut deſinunt ignorare, ceſſant & odiſſe.* Tertul. Apoleg cap. 1.

(7) Pſalm 48 11
22. 3

(8) Pſal. 95.6
135. 3

(9) Micah 6 3
1 Chro. 16.10, 31

(10) Pſalm 148.13,14
149. 9
Rom 1. 7
Revel. 15. 3
Pſalm 145 *per totum.*
Eſay 62. 5
63. 7
26 3, 4, 12
Jer. 17.12, 13, 14
Deut. 10.20, 21

(11) *Nam cum Deus amat, non aliud vult quam amari.* Bern. Serm. 88. in Cant.

2. In

2. In regard of Himself.

God hath all the reason in the world to require man to glorifie his most blessed Name: for

First, Although *from the first minute of* Adams *fall unto this very instant*, we cannot bring unto God the *tribute* from us *due*; nevertheless, it is most just with God to *demand* [1] from us *that perfection of prayse*, which while our first Father stood, we were *enabled* to *surrender*.

Secondly, Seeing then when *Adam* was found *guilty of Treason*, the Lord [1] seized not upon the *whole forfeiture*, but left in us *remainders* of *conscience*, of *memory*, of *understanding* and of *good affections*; most equal it is, that whatsoever he *leaveth with us*, should be, [2] *not at our*, *but* at his *sole pleasure and command*.

Thirdly, God hath *vouchsafed unto us* the *blessings of* the *earth*, and *of* the *heavens*; the *precious truths* of his Word, the *rich graces* of his Spirit, and those *unsearchable Treasures* given unto us in his only Son, *upon* [1] *no other terms*, *but* that *in them and for them* his Name should *be by us* glorified.

Fourthly, What wise man ever *built a house for* [1] *no purpose* at all? *Who planteth a*

(1) *Homo cum sis, id fac semper memineris; Si me arguat Deus, non redarguitur à me, sed ex me potius justificabitur.* ibid.

(1) Rom. 2. 14

(2) Μία ἀμοιβὴ κυριοτάτη παρὰ ἀνθρώπων, τὰ τὰ δρᾶν ἅπερ ἀρεστὰ τῷ θεῷ. Clem. Alex. Strom. l. 7.

(1) *Qui esse vult sibi, & non tibi, O Deus, incipit nihil esse inter omnia.* Bern. in *Cant.* Serm. 20.

(1) True, the *Tree* which *cumbreth the ground, shall be burnt*, but *the Lord diggeth*, &c. *about it, that it may bring forth fruit*, Luke 13. 8, 9.

Vine-

Vineyard, and eateth not of the fruit? Who *feedeth a flock, and drinketh not of the milk?* If God be *a Lord, where is his fear? If a Father,* where is his honour? *&c.*

Laſtly, Let a *Souldier* do what becometh a *Souldier*; and let a *Soveraign* do as *beſeemeth* the *Majeſty of a Prince*: When, upon *Darius* his large offers, *Parmenio* had ſaid, *Surely I would accept theſe offers, were I as* Alexander; ſaid *Alexander*, (1) *ſo would I were I as* Parmenio. Beloved, as God wayes are not the ſame with *our wayes*, ſo neither are *his thoughts* as *our thoughts*: It (2) conſiſteth neither with the *juſtice*, nor with the *wiſdom*, nor with *any other attribute* of God, to diſpenſe with the *glory ever due* unto his Name: Take the whole at once, Should the *infinite God* ceaſe to *ſee himſelf glorified*, he would *un-God himſelf.*

(1) *Plut. Apothegm.*

(2) *When* Harpalus *would have had his Kinſmans evil words eſcape unpuniſhed*: No, ſaid *Philip*, for, Βέλτιόν ἐϛι τοῦτον ἀντὸν ἢ ἡμᾶς διὰ τοῦτον κακῶς ἀκούειν. Plutarch. ibid.

Think upon it Sinners: Ought *Jehovah* to be glorified as he is *abſolutely*, a *God*? as he is *relatively*, a *Lord*? and, dare any of you continue a *Veſſel of diſhonour*? Be ye not as *things without* life, but as *living Creatures*; be not as *bruits*, but as *creatures reaſonable and well affected*; Be not as *they unto whom no Goſpel is preached*, but as *Goſpel-profeſſors*; O let not the *Goſpel of Jeſus Chriſt be hid* unto you; but, let it be unto you *the miniſtration of the Spirit.* The Lord hath made his

only Son a *powerful* (1) *Mediatour*; he hath *ſhed forth the Spirit of his Son*; he hath *prepared Ordinances* to conveigh, hath given both *an underſtanding to ſeek*, and *affections to yern after* this *Spirit* of his Son; and, *after all theſe mercies are even forced upon you*, are you as *barren*, and as *unfruitful* as ever? Be not, O be not the *thwarting*, the *croſs-grain'd matter* of Gods *ſevere glory*; but, be the *pliant inſtruments* of his *deſerved honour*! *not only be, but* ſeek his praiſe.

(1) *Iſtam gratiam non habuit homo primus, quâ vellet nusquâ eſſe malus; ſed ſane habuit, in quâ ſi permanere vellet, nunquam malus eſſet. Sed deſeruit & deſertus. Hæc prima eſt gratia quæ data eſt primo Adam. Sed hæc potentior eſt in ſecundo Adam; Prima ſit, ut habeat Homo juſtitiam ſi velit; Secunda ſit etiam ut velit, & tantum velit, tantóque ardore diligat, ut carnis voluntatem contraria concupiſcentem voluntate ſpiritus vincat.* Aug. de corrept. & grat. cap. 11. & 12.

Object. What if we are already predeſtinated *to be Veſſels of diſhonour? Then* ——.

Anſw. 1. If you come too near (1) unto the *inacceſſible Light*, I ſay, if you *ſtare the Sun in the face*, ye do but *dazzle your eys*: *Be* (2) *ſober*.

(1) Deu. 29. 29
(2) *Nunquam verecundiores eſſe debemus quam cum de Deo agitur.* Seneca *nat. queſt.* l. 7.

Anſw. 2. Were you aſſured that you are Veſſels fitted for deſtruction, this aſſurance would but (1) *torment you before the time*.

(1) Mat. 6. 34. John 14. 1

Anſw. 3. Suppoſe you are (1) unavoidably the Veſſels of diſhonour, yet *make the beſt of a forlorn eſtate*: diſhonour, neglect, provoke (2) the juſt Judge as little as you can; ſaved or not ſaved, your Duty is to obey.

(1) See of this Treatiſe, pages 76, 77, 78, 79, 80.
(2) *Quis coram Deo innocens invenitur, qui vult fieri quod vetatur, ſi ſubtrahis quod timetur?*

Anſw.

Anſw. 4. Should all endeavours fail, you *can but periſh.*

Anſw. 5. If you will *pluck eternal deſtruction upon your ſoules and bodies,* thank your ſelves: As for the moſt merciful Father of our Lord Jeſus Chriſt, his Goſpel is *brought home unto* you: He *proclaimeth a* (1) *pardon*; and that general pardon is now *particularly tendered* unto you, I ſay, unto you.

Anſw. 6. Although your day be (1) already far ſpent; if the Lord will, you may *redeem the time*; God aſſiſting, you may run, and *ſo run, that you may* (2) *obtain.*

Anſw. 7. Obtain, or obtain not; foraſmuch as the *long-ſuffering* God hath prolonged his patience toward you: Do not any longer *abuſe his patience*: diſhonour him (1) henceforward *as little as* (2) *you can*; nay, henceforward *gloriſie him as much as you can.*

Anſw. 8. One way of glorifying your God, is, to (1) leave him unto the *prehemineence of his ſecret* counſel: *Servants* may not pry into their *Maſters* mind, nor *Children* into their *Fathers* will; nor *Subjects* into the unſearchble *hearts of Princes*: It is your wiſdome to *ſubmit, truſt,* and *obey.*

Anſw. 9: *His you are unto whom you obey*:

(1) *Dignaris eis quibus omnia debita dimittis, etiam promiſſionibus tuis debitorem fieri.* Aug. Conf. l. 5

(1) Matth. 20. 9
Luke 23. 43
(2) *Ceſſet voluntas propria, non erit infernus.* Bernard.

(1) *Conſilium futuri, ex præterito, venit.* Seneca Epiſt. 83.
(2) *Fructuarius nihil facere debet in perniciem proprietatis.* l. 13. ſect. 4. F. de uſu fructu.

(1) *Audaciam exiſtimo de bono divini præcepti diſputare.* Tertul de pœnit. cap. 4.
Prior eſt authoritas imperantis quam utilitas ſervientis. Idem.

if you harden your hearts, ye *do the work of a Reprobate*; (1) if you ſeek to glorifie your God, you *take a courſe to* (2) *work out your ſalvation*, nay, to make *your calling and election ſure.*

(1) That is, of a Devil; ſee 1 John 3. 8. for, *Alterius eſſe non poſſunt niſi Diaboli, quæ Dei non ſunt.* Tert. de Idol. cap. 18.
(2) Phil. 2. 12
(3) 2 Pet. 1. 10

Anſw. 10. Many that have ſought to work out their ſalvation, God hath rejected: For why? They ſought themſelves, *not their Ruler*; but, unto him who unfeignedly ſought *to glorifie his God, as God*, God never yet denied *his Spirit of Regeneration.* This is a *Goſpel-truth*; God who (1) doth ſometimes moſt *freely* give of his Spirit unto ſuch as once *deſpiſed* grace: will never (2) *withhold grace* from them who *implore* his Spirit.

(1) *Modo mirabili & ineffabili agens.* Aug. de prædeſt. ſanct. cap. 20.
(2) *Patrem miſerico diarum, eſſe neceſſe eſt etiam Patrem miſerorum.* Bernard. Se m. 1. in ſcīl. omnium Sanct.

Object. But, do not ſome who ſeek Jeſus, *dye* (1) *in their ſins*?

(1) John 8. 21

Anſw. Yes: *very* (1) *many*: For why? They ſeek to be ſaved *not* (2) *from their ſins, but from Hell*; They would ſeparate *ſanctification* from *juſtification*; They would partake *of mercy*, but not (3) *of Holineſſe*; Flouriſh under the *Crown* they would, but would not ſubmit unto the *Scepter*; They love *Jeſus*, but not *Chriſt*; Would they ſeek as well *Chriſt* as *Jeſus*; Would they ſeek him to be as well their *Captain* as their *Salvation*; as well their

(1) Matth. 20. 16
(2) 1. 21
(3) Heb 12. 14
Verè Chriſtianus eſt qui plus amat Dominum quàm timet peccatum. S. Bernardus.
Ille autem peccare metuit, qui peccatum ipſum, ſicut gehennas odit.

Go-

Governour as their *Saviour*; as well their *Wiſdome* as their *Redemption*; as well their *Death* as their *Reſurrection*, they ſhould *not* then *dye in* their *ſins*: *Bradford* ſomewhere ſaith, that *The Goſpel is a new Doctrine to the old man*; *if the old man will, without more hurt then good to himſelf receive it, he muſt become new that he may receive it*: *If we would ſeek Chriſts Kingdom, we muſt alſo ſeek the righteouſneſſe thereof*; *If we would have his Kingdom come, we muſt let his will be done*: *If we would be under grace, ſin muſt not have dominion over us.*

Object. They muſt dye in their ſins, if they be (1) *children of wrath.* (1) Eph. 2. 3, 2, 1, 4

Anſw. *The* (1) *Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.* Such as are *by nature children of wrath*, ceaſe ſo to be, if they ceaſe to be *children of diſobedience.* (1) Pſalm 147 11

Nihil tam dignum Deo, quam ſalus hominis. Tertul.

Object. Whom he will, God (1) *hardeneth.* (1) Rom. 9. 18

Anſw. True, God withholdeth the (1) *meanes of grace* from what Kingdom, City, Pariſh, or Perſon he pleaſeth: Where means of grace is offered, there he likewiſe *hardeneth* ſuch hearts as, *Pharaoh*-like, refuſe to ſubmit; he *hardeneth* ſuch as, like the *Jewes*, affect to be ignorant; ſuch as *bend the ſtrength of their underſtanding and affections* againſt his re- (1) Amos 4. 7

Deum ſcire nemo poteſt, niſi Deo docente; ſine Deo, non cognoſcitur Deus. Irenæus *lib.* 4. *cap.* 14.

revealed pleasure, them he *hardeneth*; for, although God vouchsafeth to *elect and call us* without our wills, *sanctifie and save* us against our wills he (2) will not.

(2) *Illud nescio quomodo dicitur frustra Deum misereri nisi nos velimus: Si enim Deus misereatur, etiam volumus; ad eandem quippe misericordiam pertinet, ut velimus.* S. Aug. ad Simplician. lib. 1. qu. 2.

Object. Who then shall be sanctified?

Answ. They whose affections *God* (1) *subdueth*, and whose heart *he* (2) *openeth*: If hitherto God hath neither *subdued* thine *affections*, nor *opened* thine *understanding*, do not forthwith give thy self over unto a *reprobate mind*, but, *give diligence to be found of God*, at and in his Ordinances: Be sure to be in readinesse at the Pool of *Bethesda* against *the good Angel in my Text* moveth upon those *waters of knowledge*; If thou wouldest be a *Temple for the Holy Ghost*, wait thou at the *gates of his Temple*: and, if it be the work of a God, to command thy stubborn heart, *surrender* thou thy stubborn heart, that God may *command* it, *Phil.* 2. 12, 13.

(1) *Deus sumit ex se materiem, & velut quoddam seminarium miserendi — miserendi causam & originem sumit ex proprio.* S. Bernard. *Serm.* 5. *in nat. Dom.*

(2) *Hæc gratia quæ occulte humanis cordibus, divinâ largitate tribuitur, à nullo duro corde respuitur; ideo quippe tribuitur, ut cordis duritia primitus auferatur.* S. Aug. *de prædest. Sanct. cap.* 8. *A Deo discendum est, quid de Deo intelligendum est, quia non, nisi se authore cognoscitur.* Hillar. *de Trin.* lib. 5.

Object. Deut. 29. 4.

Answ. From *v.* 3. Had they *followed God* (1) *fully*,

(1) *fully*, as *Joshua* and *Caleb* did, God would (2) have *given them a heart*,

Object. John 6. 44.

Answ. True: For *except the Father* had (1) revealed how *well* he was *pleased with the Son of man*, none (2) would ever have come unto the *Son of man*, as unto a (3) *Mediatour*.

Object. John 3. 5.

Answ. Therefore let not *Nicodemus* trust unto that *which is born of the flesh*; but, let him *thirst after the Spirit*.

Object. Esau have I (1) *hated*.

Answ. While *Esau* was *yet unborn*, God foreknew that the *promised* seed should *descend* from the loines, *not of* Esau, *but of* Jacob.

Object. Not of works: *but* (1) *of him that calleth*.

Answ. True; for *He* (1) *loveth us first*: First, we must be *known of God*, before we (2) *can know God*.

Object. who hath then (1) *resisted his will*?

Answ. He who *might have known* God, but would not.

Object. It is not (1) of *him that willeth, nor of him that runneth, but of God* that sheweth mercy.

Answ. True; for it is the *Lords mercy if* we (1) *either will, or run*.

Object. Why say you then, that *God never withheld grace* from them that seek grace?

Answ.

(1) Num. 14 24
(2) Deut. 5. 29

(1) Mat. 3. 17 17. 5
(2) Esay 53. 2 compare Luke 24. 21. with Rom. 1. 4
(3) 1 John 2. 1

(1) Rom 9. 13

(1) Rom. 9. 11

(1) 1 John 4. 19
(2) Gal. 4. 9

(1) Rom. 9. 19 See of this Treatise from page 76. forward.

(1) Rom. 9. 16

(1) Phil. 3. 13

Answ. Because, *seek and you* (1) *shall find.*

Object. May then, any one that seeketh grace, receive Christ?

Answ. Yes, Who *so* (1) *will.*

Object. But *can* any one?

Answ. No; None but (1) such *as believe in his Name.*

Object. Can any that will believe?

Answ. Any *to whom it is* (1) *given.*

Object. How if it be *not given* to believe?

Answ. They unto whom it *is not given* to believe, must, as I told you, believe, *First*, that (1) of *themselves they can do nothing*; *Secondly*, that (2) From the Father of Lights *cometh every good and perfect* gift; *Thirdly*, that this *Father of Lights* hath appointed *ways and meanes* whereby (3) this *gift of* faith may be obtained; *Fourthly*, that a (4) *Duty lyeth* upon them *diligently to apply* themselves unto the *appointed meanes*; *Lastly*, that in the *use of the meanes appointed*, he shall not (5) *seek Gods face in vain.*

(1) Matth. 7. 7

(1) Revel. 22. 17

(1) John 1. 12

(1) Phil. 1. 29

[1] John 15. 6. *Privatio generat appetitum.* 2 Cor. 3. 5 Ephes. 2. 9 [2] Jam. 1. 17 [3] Heb. 11. 6 [4] Acts 17. 30 John 6. 29 Esay 8. 19 1 John 3. 23 [5] Isa. 45. 19 Lament. 3. 25 Amos 5. 6 Psalm 147. 18. 119. 151. 75. 1. 34. 18. 145. 18. 84. 11. Matth. 7. 7. Revel. 3. 20. *Nec latuit præceptorem præcepti pondus hominum excedere vires: Sed judicavit utile ex hoc ipso suæ illas insufficientiæ admoneri —— Ego mandando Impossibilia non prævaricatores homines fecit; sed humiles, ut omne os obstruatur, & subditus fiat omnis mundus Deo, quia ex operibus legis non justificabitur omnis caro coram illo: accipentes quippe mandatum, & sentientes defectum clamabimus in cœlum, & miserebitur nostri Deus.* S. Bernardus *Serm.* 50, *in Cantic.*

Object. Where then lyeth the Controversie?

Answ.

Anſw. In mans *proneſſe to* [1] *diſpute againſt God* : Sirs, Truth [2] would free us from extreams, would we *receive a love of the truth* : For inſtance, Them that are without the pales of the Church *God* [3] *judgeth*; therefore, *what have we to do, to* [4] *judge them that are without?* Next, ſince we of this Kindom are a *people near* [5] *unto the Lord*, let every man mind his own Duty : If the Lord will that *John* ſhould *tarry* in the fleſh, until *Jeſus* [7] *come* in his fury againſt *Jeruſalem*, what hath *Cephas* to do with that? Let *Peter* follow *Jeſus*, and leave *John* unto his *Maſters pleaſure*. Thirdly, *The good Angel in my Text* would quickly *roll away the ſtone*, would we ceaſe to interpoſe *our* thoughts [8] againſt *Gods* thoughts : Had *the woman of Samaria* known *the* [9] *gift of God*, inſtead of urging [10] *Art thou greater then our Father Jacob*, ſhe would have asked [11] *Sir, give me of this water that I thirſt not* : On the other ſide, While *Naaman* is *wroth* [12] to ſee his opinion croſſed, he continueth as *leprous* as ever : The *Queſtion was* not, whether had been the better manners in home-bred *Eliſha* to ſend his *meſſenger*, or to *come out himſelf* unto Prince *Naaman*; Nor whether was a more probable courſe [like our Princes which heal the *Kings Evil*] to *move the hand over the* place affected, or meerly to *waſh* it *with cold water*; no, nor yet what was moſt *ſeem-*

[1] Rom 9.20 *We are like him in* Seneca; *Dic aliquid, ut ſimus duo.*
[2] John 8.32
[3] 1 Cor. 5. 13
[4] 12
[5] Pſal. 148 14
[6] Phil. 2.12 2 Pet. 1. 10
[7] John 21. 21,22

[8] Eſay 55.8, 9
[9] John 4. 10
[10] 12
[11] 15

[12] 2 Kings 5.10, 11, 12, 13,14 *Omnis feſtinatio cæca eſt.* Seneca *de Benefic.* l. 3. c. 3. Luke 16. 15

ly in a Prophet, whether to ſend a ſtranger unto an *unheard of practice*, or to *ſtand and call upon the name of the Lord his God*; no, nor whether were to be preferred *Abana* and *Pharpar, or the Rivers of Iſrael*; nor laſtly, whether the *waters of Jordan* were *cleanſing waters*; No, The *ſtate of the queſtion was*, Whether [13] *Jordan* could cleanſe from the Leproſie then *when the Lord ſaid*, Waſh in *Jordan*, and *Jordan* ſhall cleanſe. Juſt ſo, The *Queſtion is* not, whether a *natural man can diſcern the things of God*; for we are all of us born *ſpiritually* blind; no nor yet whether the *Lords Chriſt can give ſight unto the blind*; for, *unto God all things are poſſible*; but, whether *clay and ſpittle*, even *earthen Veſſels* may not then help men to their ſight, when *Chriſt* ſo ordaineth: Sure I am, in every Ordinance of His, *the power of his* [14] *Spirit is ready to heal*. A *leproſie* we all bring with us into the world; and let *Gehazi*, reprobate as he is, accompt upon it, that he ſhall dye leprous; but, if Chriſt bid a man *ſhew himſelf unto the Prieſt*, though that man were a *Samaritane*, I would not [15] queſtion his recovery. *Except a man be born again, drawn of God, endued with Chriſts Spirit*, &c. there can be no *entring into the Kingdom of Heaven*; It is confeſſedly true: And of this truth both the *Jewes* were frequently animadvertized, and the *Gentiles* throughly informed; and herein great was the loving kindneſſe of God unto

[13] 1 Cor. 1. 20, 25, 27, 28, 29

How brutiſh *and* below our thoughts *is the* manner of mans generation? *and yet God is pleaſed from that* brutiſhneſſe of humane nature, *to raiſe unto himſelf his own Image, even, a nature exalted above the nature of Angels.* Water *in* Baptiſm *how common an element?* Bread & Wine *are ordinary food; and yet by theſe God vouchſafeth to convey his Spirit! why? Anſw. The moſt inconſiderable the meanes of any mercy or grace, the more plainly God is ſeen to be the Author of that mercy and grace.* 1 Cor. 3. 7

[14] Luke 5. 17

[15] 17. 16

unto both *Jew* and *Gentile*; but, *Chriſtian*, in the mean ſpace, what ſignifieth the *miniſtery of the Goſpel?* Is not the *miniſtration of the Goſpel* the [16] *adminiſtration of the Spirit?* Verily it is. Unto them who are *without* [17] *the pales of the Church our Goſpel is hid*; unto them within hid it need not be; It is, I ſay, the *ſavour of death unto death* [18] only unto ſuch as *chuſe death rather then life.*

[16] 2 Cor. 3.8
[17] 4. 3
[18] 2. 16

Object. Without me ye [1] *can do nothing.*

[1] John 15.5

Anſw. By God thou [1] moveſt; Tell me, is that a pretence for thee that thou canſt not ſtir? Rather (*as I have already anſwered*) it is [2] an argument that thou mayeſt *ſtir*, if thou wilt. *That which thou ſoweſt, thou ſoweſt not* [3] *that body that ſhall be but bare grain*; yet *be not deceived*, [4] *God is not mocked*; *what thou ſoweſt that thou* [5] therefore *reapeſt*, becauſe, unto [6] *every ſeed, God giveth his* [7] *own body*: The ſame God, which [8] maketh our *obedience the meaſure of his heavenly gifts*; the ſame God which maketh our *mortal life*, the *beginning* of life everlaſting; the ſame God, which uſeth *the blood in our veines* to conveigh *animal ſpirits*; the ſame God, which *frameth the body* for the benefit of the ſoul; the ſame God, *bleſſed for ever*, maketh *uſe of our natural ſenſes*, while he *infuſeth* into us ſpiritual graces? If

[1] Acts 17. 28
[2] Phil. 2. 13
[3] 1 Cor. 15. 37
[4] Gal. 6. 7
[5] 8
[6] 1 Cor. 15. 38
[7] Matth. 7. 7 Luke 11. 13 *& ſim.*
[8] Matth. 16. 27

we deſire that God ſhould [9] *not* be *wanting unto us*, let not us be *wanting unto our ſelves*: Unto your fineſt and *ſmalleſt* white *thred*, tye that thred which you call *brown*; tye unto that *pack-thred*; unto that the *ſmalleſt Twiſt*; unto the Twiſt, *a ſmall cord*; to that a *threefold cord*; to a threefold cord, a *Cart-roap*; to a Cart-roap, *a ſtrong Cable*; and, although the weakneſſe of the firſt thred could not; yet, the ſtrength of the Cable may wind up an *Anchor of hope* at the laſt.

[9] Heb. 2.3 12. 25 Hoſ. 2. 15 Pſalm 126. 5 Phil. 2. 12 *Deſpice, ne parùm ſit providum, ſperare ex aliis, quod tibi ipſe non præſtes.* Plin. lib. 2. Epiſt. 10. Nevertheleſſe, *Ille facit, ut nos faciamus quæ præcipit, nos non facimus ut ille faciat quæ promiſit.* Aug. Epiſt. 143. ſee Pſalm 57.3. *Inſpirat charitatem ut quæ diſcendo novimus, diligendo faciamus.* Therefore, Phil. 2. 12, 13. Take the ball at the bound.

Object. But certainly, it is *non in mans power to come* unto Chriſt.

(1) Matth. 11. 28. compared with Mat. 14. 27, 28
(2) John 6. 37
(3) 1 Sam. 3. 5, 10

Anſw. Where [1] Chriſt calleth, *there is hope given* that he will [2] *give a power*; *Samuel knew not the Lord* at the firſt and ſecond calls, but before he could take any reſt, *he was* [3] *made to know* the Lord.

(1) Rom. 9. 22

Object. But aſſuredly, God hath his [1] *Veſſels of wrath.*

(1) 21

Anſw. He hath ſo: namely, the [1] *Veſſels unto diſhonour.*

Object. And them he fitteth *unto deſtruction.*

(1) *See here* page 56. *forwards.* Hoſ. 13. 9

Anſw. Not ſo: *They* [1] *fit themſelves for deſtruction.* The *Veſſels of mercy are prepared unto glory by God*; but the *Veſſels of wrath draw*

draw their own destruction upon themselves. The wages [2] *of sin is death, but the* [3] *gift of God is eternal life.*

(2) Rom. 6.23 τὰ γὰρ ὀψώνια. *Opsonium est stipendium, esculentum apud* Romanos, Paræus. Caius *panaria cum opsonio viritim dedit.* Sueton. *in* Caio, *cap.* 18. *The military stipend for which sinners fight under sin against God.* meruere: *who goeth a warfare,* 1 Cor. 9. 7. *at his own charges? The pay which unbelievers serve for, is Death.* (3) *Cùm quis propter nullam aliam causam donat, quam ut libertatem & munificentiam exerceat, Hæc propriè Donatio appellatur.* Julian *Dict. de Donationibus,* lib. 1.

Object. May then he, who was formerly a *vessel of dishonour,* now be a *vessel unto honour?*

Answ. 1. Leave [1] secret things unto God.

(1) Deut. 29. 29. *Tiberius acriùs accepit recludi quæ reprimeret.* Tacit. *see* Prov. 25. 2, 3

Answ. 2. For ought that you, or I know, the same person who *once seemed* a Vessel unto dishonour, may *hereafter prove himself to be* a Vessel unto honour; namely, *If he* [1] *purge himself.*

(1) 2 Tim. 2. 21

Object. Can a man *purge himself?*

Answ. *Because I have purged thee, and thou wast* [1] *not purged:* There is an *effectual purifying* upon Gods part, and a [2] *dutiful purifying* upon our part. Friends, if when the *holy Spirit cleanseth* a person, that person [3]

(1) Ezek. 24. 13

(2) 1 John 3. 3 *Dij prohibebunt hæc, sed non propter me cœlo descendent; vobis dent mentem oportet, ut prohibeatis.* Liv. *lib.* 9. (3) James 4. 8. *Spes inanes quæ in medio spatio franguntur, & corruunt, & ante in ipso cursu obruuntur quam portum conspicere possunt.* Cicero *de Orat.* lib. 3. *Altiùs ibunt qui ad summa nituntur.* Quintil *lib.* 1. *in Proœm.* 1. John 3. 3.

cleanseth

cleanſeth himſelf too; it is then a [4] ſign that he is a *veſſel ſanctified, and ſet apart*; that, he is [5] therefore *a veſſel unto honour* becauſe *meet*, or rather [6] *made meet* for the *Maſters uſe*: and then at length, is he *meet for the Maſters uſe*, when he is *prepared unto every good work.*

(4) *Magnæ indolis ſignum eſt ſperare ſemper.* Florus. *lib.* 4. *Nimis durus eſt animus qui,* 1 John 4. 19 Luke 7. 47 *dilectionem ſi noluerit impendere, nolit rependere.* Aug. *de Catech. Rudib.* c. 4. Στέργετε τὰς φιλέοντας ἵν' ἄν φιλέσθε φιλῆτε. Theocrit. *Vin' ut ameris? ama.* Martial. (5) 2 Tim. 2. 21 (6) Col. 1. 12.

Object. How! *unto* every *good work?*

Anſw. Yes, *unto* every *good work*: A *veſſel meet for the Maſters uſe* is, therefore, ever *prepared unto every good work*, becauſe ever *empty of it ſelf*, and *ever cleanſed* by the Spirit. Then, when *Gods will* meeteth with a *carnal* mans *intereſt*, even a [1] *graceleſſe perſon* will, after an *unſanctified manner* be for the *wayes of God*: but Sirs, the *truth* of our graces lyeth, at leaſt appeareth, chiefly in our *ſelf-denials*. O Friends, *ſelf, ſelf*, [2] betrayeth us: Until we are throughly [3] ſatisfied, that God *is wiſer* for us, then we are for our ſelves; *more faithful* unto us, then we are unto our ſelves; *better* [4] unto us, then we can be unto our ſelves; we vainly *ſeek our own* intereſt; but [5] when once we have *taſted* of that *ſpiritual* ſweetneſſe which

(1) See Biſhop Sanderſons *Serm.* 2 Kings 21. 29 Dykes *deceitful Heart.* cap. 6. 7, 8 Downhams *Chriſtian warfare*, part. 4. l. 1. c. 13. ſect. 3. and l. 2. 11. Boltons *walking with God, mihi*, pag. 299. deinceps.
(2) Mat. 16. 24
(3) Ἐστήκειν ἀπὸ τῆς στάσεως, &c. *Clem. Alexan. Strom.* l. 4. for, *Intellectio, quies intellectûs.*
(4) *Charior eſt ſuperis homo, quam ſibi*—(5) *Tum Deum amare libet, cum perſuaſum habeamus ipſum eſſe optimum, maximum, ubique præſentem, omnia in nobis efficientem, eum in quo vivimus, movemur, ſumus.*

is

is *wrapped* up in the performance [6] of a *duty* out of dutifulneſſe, and in the *exerciſing* of our ſelves unto *obedience*; we then take a delight to be, not at *our own* commands, but at *our Maſters* ſervice: Glad we are then, that the high and mighty God will vouchſafe to *cut out* any *employment* for us; *Pſalm* 119. *ferè per totum.*

Beloved, There is no ſuch *freedom* as that which the *blind world* accompteth *ſtrictneſſe*: Call to mind the *lamb* [1] in *Nathans* Parable; or the [2] *Cat* of *Publius*, or *Ulyſſes* [3] *his Dog*: The lamb will *grow up together with the poor mans Children*; the Cat naturally ſavage, will *affect* the boſom of *her miſtreſſe*; and, how dogged ſoever, the Dog will hardly *be beaten from* [4] his owners *heels*: Theſe, and other *brute beaſts*, *tamed by men*, are even tranſported, if allowed *freely* to *aſſociate themſelves* with their maſters: O my Beloved, man, *reaſonable man*, man *inſtructed*, well may he take a thouſand thouſand times more delight in the *acquaintance*, *wayes*, *pleaſure*, *preſence*, and *communion* of his God! Chriſtian, art thou dearer unto the Spaniel *now at thy heels*, then *the perſon ſpeaking in my Text* is unto thy redeemed ſoul?

(6) *Dominus non neceſſitate, ſed* Pſalm 40. 7, 8, *obedientia urgetur ad mortem. Omnia fiunt facilia charitati*; Aug. *de nat. & gra. c.* 69. *ſuave fit quod non delectabat.* Idem. *Non eſt terribile ſed ſuave mandatum.* Idem.

(1) 2 Sam. 12. 3 Eſay 1. 3

(2) *Iſſa eſt paſſere nequior* Catulli; *Iſſa eſt blandior omnibus puellis; Hunc tu, ſi quæritet, loqui putabis; ſentit triſtitiamque, gaudiumque, curamque, cognita cubat, capitque ſomnos.* Martial. *lib.* 1. *Ep.* 101.

(3) Οππόσ' ἐν δώμασι γυναικὸς πόσις βαλεν ἀμφω. *Homer. Odyſſ.* 5.

(4) Tobit. 5. 16

Non quiete miſſi oſculetur me oſculo oris ſui: Gratiam ne ſperate pedum manus? Sed ſi cor eſt illi, nulla deme, oſculetur me oſculo oris ſui. Sed ante omnia ſatear, meritis potiora, ſed præſtas, inferiora, ut in non ratione, &c. Bernard. *Serm.* 9. *in Cantic.*

(1) 2 Sam. 12. 3

(2) *Iſſa eſt paſſere nequior* Catulli; *Iſſa eſt blandior omnibus puellis; Hunc tu, ſi quæritet, loqui putabis; ſentit triſtitiamque, gaudiumque, curamque, cognita cubat, capitque ſomnos.* Martial. *lib.* 1. *Ep.* 101.

(3) Οππόσ' ἐν δώμασι γυναικὸς πόσις βαλεν ἀμφω. *Homer. Odyſſ.* 5.

(4) Tobit. 5. 16

How

How is it, that *thy soul* is not *ravished* with his Spirit?

Plainer and fuller sentences are not extant in Holy Writ, then such as [1] Truth maketh us free, Where the [2] Spirit of the Lord is, there is liberty, *&c.* For, a mind truly spiritual is never more at liberty, then when it is most dis-enthralled from serving sin; nor [3] doth it ever more enjoy it self, then when it is most taken up in the glorifying of God. Of *great use* is that *small Book* [4] which *maketh Religion* our *businesse*; but, in very truth, we never make *Religion the businesse of our souls*, until we first [5] make *the glory of our God* the *businesse of our Religion*: till then, *against flesh and blood*, yea, *against principalities and powers wrestle* we may; but, *little* is our *victory*, because *little is our faith*, that is, *little do* we *seek* the glory of our God.

[1] John 8. 33, 36
[2] 2 Cor. 3. 17
—*qui, non amore justitiæ se sentit abstinere ab opere peccati, nondum est liber ac alienus à voluntate peccandi. In ipsâ enim voluntate reus est, quâ mallet si fieri posset non esse supplicium quod timeat, ut libere faciat, quod occulte desiderat.* August. de nat. & gra. cap. 57.
[3] *Melior est cum totus hæret atque constringitur incommutabili Bono, quam cùm inde vel ad seipsum relaxatur.* Idem *de doctrin. Christ.* [4] Memorials of Godlinesse, *and* Christianity, *by* Herbert Palmer. [5] *Etiam si dicat illi Deus, utere delitiis carnalibus sempiternis, & quantum potes, pecca, nec mœrioris, nec in gehennam mitteris, sed mecum tantummodò non eris, exhorrescit; & omnino non peccat* [*non jam ut illud, quod antea timebat, non incidat, sed*] *me illum, quem sic amat, offendat.* S. August. *de Catechisand. Rudibus. c.* 17.

Those seemingly *bitter herbs* of *contrition*, *humiliation*, *repentance*, *self-denyal*, &c. the which *new born-babes* can so hardly force themselves to *swallow* down, will then be [1] *pleasant* unto their *rellish*, when they have once *tasted* how *good and gracious* that God is, which

[1] Rom. 7. 25. Matth. 6. 33 Luke 14. 16, 28 31, 33

which calleth [2] them unto theſe duties: Oh let us, who are *Preachers of the Goſpel*, fully [3] inſtruct our people *what it is* to *honour, or diſhonour an infinite God*; for, where the knowledge *of this* [4] *one point* is prevalent, there [*grace aſſiſting*] all other *exerciſes of Godlineſſe* will *co-incidently* follow: Once convince a ſinner what it is to *diſhonour the God and Father of our Lord Jeſus Chriſt, humble himſelf* that ſinner will, *repent himſelf* he will, *deny himſelf* he will, *&c.* nay, he will *earneſtly thirſt after* the *ſanctifying Spirit*, purpoſely, that he may be *enabled* to *glorifie his God, as God.*

It is becauſe we *Miniſters* have not wholly *purged our* ſelves from the *idleneſſe of ſelf-love*; if, at any time, notwithſtanding ſo *many diſcouragements are caſt into our way*, we [1] advance not our *peoples ſoules* before our *private intereſts*: And it is becauſe *you Pariſhioners* find not the [2] *ſweetneſſe* of *honouring the Lord* with your *ſubſtance*, that Our right, *your Tythes*, cometh ſo *unwillingly* from [3] you: Theſe *follies* would no longer *blemiſh* our *Goſpel-converſation*, could our ſoules once *unfeignedly* make their *boaſt* of *our God*, eſteeming HIM, as indeed he is, *Our Prayſe.*

Your *family-duties*, your *attention at Catechiſings*, your *reſorting* unto *Sermons, & ſim.* I joy, and *rejoyce in*; go on and proſper: Nevertheleſſe, [*for the good of your ſoules I ſpeak it*,] in divers perſons here among us, I

[2] Mark. 16. 14

[3] *Danda in primis opera eſt, ut Deum noſcimus quotquot fælices eſſe volumus.*

[4] Luke 10. 42

Magnam rem puta, hominem, unum agere; præter ſapientem, nemo unum agit. Seneca. Epiſt. 120.

[1] John 21. 15, 16, 17, and *Debetur maximo operi hæc veneratio, ut noviſſimum ſit, auſiborque ejus ſtatim conſecrandus.* Plin. Panegyr.

[2] Matth. 26. 10 Mark. 14. 6, 8 Luke 8. 3 John 19. 39 Revel. 19 24

[3] Philem. 19

had not perceived that *defect of knowledge* which I do now discover, had not the *publique prayers* of our *English Church* been newly restored unto our *Congregations*: Verily, I commend you, for that *most times* wherein we have a *Sermon* your *seats* are *full*, for, *so they ought to be*: but, *of this I complain*, At the [1] *Common Prayers* of our *Church small* is our *Assembly.*

[1] viz. *Et quæ sub oculis posita sunt, negligimus, quis, naturâ comparatum est, ut, proximorum incuriosi, longinqua sectamur: seu quòd omnium rerum cupido languescit cùm facilis occasio est.* Plin. *lib.* 8. *Epist.* 20. *Adeo naturale est, magis nova, quàm magna mirari.* Seneca *quæst. natural.* lib. 7. cap. 1. but, *Quisquis bonus, verusque Christianus est, Domini sui esse intelligit, ubicunque invenerit veritatem.* August. de doctr. *Christ.* lib. 2. cap. 18. *Et quæ divisa beatos Efficiunt, collecta tenent:* Claudian.

[1] Ἁμαρτήματα ἐλαχίστα, μεγίστα. *Is but seem the smallest neglects, prove most dangerous.* Arist. Rhet. *lib.* 1.

Beloved, In [1] neglecting *Common Prayers* you neglect [2] *your selves*, you injure the [3] *peace and good of the Church*, and [4] *sin against your own soules*, Psalm 84. 4. 142. 1, 2.

[2] *Fructum ex eo quia consequi non debet, cui impugnat.* Gotofrid. [3] Rom. 12. 18. 1 Cor. 1. 10. Ephes. 4. 2, 3. *Unitas interior, & unanimitas ipsam cuique multiplicitatem colligat & constringit.* S. Bernard. Phil. 3. 16. *Quid tam congruum fidei humanæ* [*divinæ*, say I] *quam ea, quæ inter nos placuerunt, servare?* Ulpian *lib.* 1. *ff. de pactis.* [4] *Perit gratia, si reposcatur.* Plin. *lib.* 1. *Ep.* 13. *Contumacia cumulat pœnam.* Marcian. *l.* 4. P. *de pœnis. Sapiens est divitiarum naturalium* [much more *spiritualium*] *quæsitor acerrimus.* Seneca *Epist.* 119. Psalm 84. 11. 2 Cor. 9. 7. Ephes. 6. 18. Heb. 10. 25. *Nulla multitudinis potentia, nisi consentientis, id est, unum sentientis.* Aug. *de verâ Relig.* cap. 25. *Inflatus, & tumens animus in vitio est. Sapientis animus nunquam turgescit, nunquam tumet.* Cicero *Tuscul. quæst. lib.* 3.

[1] Rom. 13. 1

Beloved, in *obedience* unto the *higher* [1] *powers* placed in authority under *our most gra-*

cious

cious King; yea, in *loyalty* unto our *dread Prince* himself, as unto our [2] *supream Governour*; ye would not (if ye knew your [3] own good, ye would not) neglect *to assemble your selves unto the Liturgie of the Church*: Inasmuch, as [4] *obedience is better then sacrifice*: But alas, such is the nature of your absenting your selves from Gods *publique worship*, that you, in one and the same *default*, neglect both *obedience and sacrifice too*: Brethren, if you have indeed a *love for your God*, shew it *openly*, and *constantly* in the [5] *midst of our Congregation*.

Absent your selves from the *Liturgie of our Church*, [1] lawfully ye may not: Suppose ye might; Consider, I beseech you, how this *remisnesse of yours* would prefer [2] *your selves before your God*. We assent, that as the Scripture *publickly* and *distinctly read*, so the Word *preached and applyed* glorifieth that *Father of Lights* who [3] *teacheth man knowledge*: We allow, that as *set forms*, so our *Pulpit devotions*, are *Ordinances of God*; *who*? [4] *who is sufficient for these things*? But, give God his due: These are but the *least part* of *divine worship*: If we hear, we

[2] Tit. 3. 1 1 Pet. 2.13, 14

[3] Rom. 13.4 *Non parum interest ad Christianam pietatem quibus vocibus utamur.* Aug. *de Civit.* Dei *l.* 10. *c.* 13. *Id potissimum eligamus quod cum sanâ fide concordat.* Idem *de Gen.* l. 1. c. 21.

[4] 1 Sam. 15. 22

[5] Psal. 22. 22 1 Chron. 6. 13

[1] For, wheras *Id quisque potest, quod jure potest*; Δεσπότου μὲν ἐστι μόνον τὸ ἐπιστάττειν, δούλων δὲ τὸ πείθεσθαι. *Chrysostom. in Rom. Hom.* 2. *Nulli servorum licet ex his quæ Dominus imperat quod placuerit assumere, quod displicuerit, repudiare.* Salvian *de providen.* lib. 3. [2] *Mater omnium hæreticorum, superbia.* Aug *de Gen. Cont.* Manich. l 2. c. 8. *Bonæ res neminem scandalizant nisi malam mentem*; Tertul. *de veland. virg.* cap. 3. *Nullum scelus rationem habet.* Liv. lib. 28. *Vultures unguento fugantur, & scarabæi rosâ.* Ælian. *Maximum judicium est malæ mentis fluctuatio.* Seneca *Epist.* 120. *Nemo Deo displicet nisi qui sibi placet.* Bernard. *de miser. Hom.* [3] Psalm 94. 10. [4] 2 Cor. 2. 16. *Linguâ, mente, & cogitatione horresco quoties de Deo sermonem habeo.*

hear for our ſelves, we [5] *hear that* our *ſouls may live* : So, if we pray, we *pray for our ſelves*, we *aſk* that [6] we may *have* : Whereas a *chief part* of our *publique Service*, is the ſame with the *chief part* of *Gods Worſhip*, which is, not meerly *to hear Gods moſt holy Word*, but, *in hearing*, to *obey it* : and, not ſo much to *pray for more* benefits, as to *give thanks for* the benefits which we have *already received* from Gods hands : For, *pure and undefiled Religion before God even the Father*, *is this*, to ſeek him *more for his own* ſake, then [7] *for our own.* Dearly Beloved, when we [8] *ſolemnly meet together*, give thanks *at* [9] *the remembrance of His holineſſe*, then do we *principally* worſhip our God.

[5] Eſay 55. 3 Rom. 10. 13
[6] Matth. 7. 7 1 John 5. 15
[7] Eſay 26. 8 *Non mihi ſufficit quod ſemel donavit, niſi ſemper donavit. Peto ut accipiam; & cum accepero, rurſus peto.* Hierom. Epiſt. *Tua me non ſatiant, niſi tecum.* S. Bernard. *Ipſe ſibi omnia, & ipſe mihi omnia. Qui curat eſſe niſi propter te, pro nihilo eſt, & nihil eſt.* Bernard. *Serm.* 20. *in Cantic.* [8] *Sacerdos parat fratrum mentes dicendo Surſum corda.* Cyprian *de Orat.* [9] Pſalm 30. 4. 1 Chron. 16 3.

Wherefore, although *Catechiſing*, or *Homily*, or *Sermon* we have none, ſo many of you as deſire *as well the glory of your* God, as the *good of your ſoules*, ſee to it : Turn away your feet from [1] *prohibited Conventicles*, but, [2] *forſake not the aſſembling of your ſelves together, as the manner of ſome is*; But, let us *openly, publiquely, ſolemnly*, and *obediently* meet together, as *to have Gods moſt holy Word*, as *to aſk thoſe things which are requiſite and neceſſary, as well for the body as for the ſoul*, ſo chiefly,

[1] *Licita prohibentur ne ſi permitterentur, eorum occaſione perveniatur ad illicita.* Juſtin.
[2] Heb. 10. 25

ly, and moſt frequently to *ſpeak good of Gods name*; to *render thanks for the benefits which we have received at his hands*, to *ſet forth his moſt worthy prayſe*, and to *reverence*, *bleſſe*, *worſhip*, *adore*, and *glorifie* him, as God: O come, come often, let us often *ſing unto the Lord*, let us [3] *heartily rejoyce in the ſtrength of our ſalvation*: Let us *come before his preſence with thankſgivings*, and *ſhew our ſelves glad in him with Pſalmes*: for, ſo we ſhould *magnifie him day by day*; and ſo let us *glorifie* the *Father*, the *Son*, and the *Holy Ghoſt*, as *it was in the beginning, is now*, and *ever ſhall be world without end*; Amen.

[3] *Animadverto etiam Deos ipſos non tam accuratis adorantium precibus, quàm innocentiâ & ſanctitate lætari.* Plin. Panegyr. *Cultus deorum optimus idemq; caſtiſſimus, ut eos ſemper purâ, integrâ, incorruptâ & mente, & voce veneretis.* Cicero de nat. Deorum lib. 2. *Sicut nec in victimis quidem, licet optimæ ſint, auroque præfulgeant, deorum bonos eſt, ſed piâ ac rectâ voluntate* | *venerantium.* Seneca de Benef. lib. 1. cap. 6. *ut & Epiſt.* 95. *Hitherto, there never yet fell upon the Church a tempeſtuous ſtorm, the vapours whereof were not firſt noted to ariſe from coldneſſe in affection.* Hooker Eccleſ. Polit. *lib.* 5. *ſect.* 76.

In the day (1) *that the Lord delivered him from the hand of all his enemies, and from the hand of* Saul, David *the ſervant of the Lord, ſpake unto the Lord the words of this* (2) *Song*; Beloved, We, as well as *David*, are (3) *delivered out of the hand of our enemies*: And for us——

[1] Title of Pſalm 18th.

[2] 2 Sam. 22. 1

[3] Luke 1. 74

Not.

Not to ſeek to glorifie our God, would many mayes reprove us

[1] Ἐπιστήμη τῶν τιμιωτάτων. Ariſt. Ethic. l. 6. c. 7. Καὶ σεμνοτάτων. Rhet. lib. 1. c. 37. [2] John 17. 3. *Hominis ſapientia, eſt pietas.* Aug Enchirid. cap. 2. *Nullum bonum perfectè noſcitur, quod non perfectè amatur.* Idem. *Ea potiſſimùm juberis quæ te deceat vel ſponte feciſſe.* Plin. lib. 6. Epiſt. 39. ſee Pſalm 119. 161. Mic. 6. 8.

Firſt, Of *groſſe* (1) *ignorance*: So impoſſible it is for any who truly *know God* (2) not to *glorifie him* as God.

[1] *Bonus animus, pura mens, ſincera conſcientia, hæc noſtra ſacrificia.* Minut. Fælix in Octavio. [2] Eccleſ. 12. 13.

Secondly, Of *inexcuſable* (1) *undutifulneſſe*: for this is the *whole* (2) *duty of man*, even, to *ſet forth the prayſes of* his *God*.

[1] Pſal. 10. 4 *Pertinax ſit memoria debentium.*

Thirdly, Of *ſtupid* (1) *forgetfulneſſe*: *On this* only *accompt* it was, that we came into the world: We have forgotten our *errand*, if we *neglect* to *glorifie our* God.

[1] *Quare verbis parcam? gratuita ſunt.* [2] See Tho. Goodwins. [3] Pſalm 50. 15 [4] *Rogat & quidem efficaciſſimè qui reddit cauſas rogandi.* Plin. lib. 2. Ep. 13.

Fourthly, Of *ſpiritual* (1) *unthriftineſſe*: The prayer of a righteous man availeth much, but no part of it more then his Thankſgivings: Great is the (2) Return of Prayer; but, (3) greater is that of Prayſes: To commend what we receive from another, is (4) to beg more of the ſame: Bleſſe we God,

and

and God (5) will blesse us: no gain, no usury, no Merchandise, like this of glorifying God.

[5] *Sibbs Souls Conflict.* cap. 26. *and* Bishop Halls *Sermon of* Sions Prayses.

Thanksgiving, *and Bishop* Reynolds *his*

Fifthly, Of *high* [1] *ingratitude*: Rivers pay all their *fresh* waters into the *salt* sea; and most [2] *notoriously* unthankful are we, if, *from whom* we receive *all things*, *to* him we do not *in all things* ascribe *the prayse and the glory*.

[1] χάριν δὲ γεράσκουσαν ἐκθαίρω.
[2] *Qui beneficiis non intelligitur, vel plagis intelligatur.* Cyprian *de* Demetr.

[3] Rom. 11. 36. For, *Affectus amantis laudabit munera dantis.*

Sixthly, Of *rude* [1] *folly*: Wise was *Araunah* when he [2] would have given his *threshing floor* unto *David*: Should the King wilfully *drop a Glove*, his Majesties *sacred person* can indeed stoop to *reach it* from the ground, but [3] happy I, if I may be preferred to reach it in his stead. Friends, where *God alloweth* us to do that for him, which he *without us*, can do *for himself*, it is *Our wisdome* to accompt it *our honour* that serve him we may: will the Lord *vouchsafe to accept* of our prayses? Let us then *glorifie him*, as *God*.

[1] *Qui meminit, sine impendio gratus est.* Seneca *de Beneficiis.*
[2] 2 Sam. 24. 23
[3] *Gratias ago tibi, Domine, quia, quod quaeris à me, prius ipse donasti.* Cyprian.

Seventhly, Of *insufferable* [1] *Pride*: alas, *without God* we are *nothing*, *nothing* we have *but* [2] *from God*, yea, and [3] *for God* too: How is it therefore, that we do not proclaim

[1] Psal. 10. 4.
[2] *Deum namq; ire per omnes Terrasq; tractusq; maris, calumq; profundum.* Virg.
[3] Prov. 16. 4.

claim Him *most worthy our utmost* thanks? Guilty *malefactors that* we are, [4] where is our *humility*? We might long before this day, have *been* [5] *frying* amid Hell tormenrs: and, dare any of us cease from glorifying our God? yea, if we *durst*, if we *might*, if we were thereunto encouraged, could any *bribe*? could any *price*? could all the [6] *joyes in* Heaven buy us off from *glorifying* the *Lord our God*?

[4] Ezek. 16. 3—6

[5] Lam. 3. 22

[6] Psal. 89. 6

Lastly, Of *vile* [1] *gracelesnesse*: an unthankful person is a gracelesse person: *No thanksgiving, no* [2] *grace*: Oh, since it is our *bounden duty, at all times, and in all places, to* [3] *render thanks* unto the Lord, at all times, and in all places, according *as occasion shall* either *admit* or require, let us *do all* [4] *things to the glory* of our God. The *gracious* person will *glorifie* his God; And, well he may, inasmuch as ——

[1] *Ingratum si dixeris, omnia dixeris.*

[2] *Gratiarum cessat decursus, ubi recursus non fuit.* Bern. *Serm.* 1. in cap. *Jejunij.*

[3] *Ad locum unde exeunt, gratiæ revertantur.* Idem. *Serm.* 3. *in Vigil. nativit.* 1 Cor. 10. 31

Our constant seeking to glorifie our God, is

First, Our *safest* (1) *tenure*: For, that (2) *servant* which would be *profitable* unto his Master, the *Master* will not easily *part* with: Beside, Unto * him *who can* (3) *take* from us all that we have, it is good *giving* (4) *what he asketh.*

(1) *Lex data, ut gratia quæreretur; gratia data ut lex impleretur.*

(2) Μισῶ σοφιστὴν ὅστις οὐχ αὐτῷ σοφός. Plut.

* *A chi li pro torre cic che hai da gli cidu ichis de.* Torriano.

(3) *Mercatura est pauca amittere, ut majora lucreris.* Tertul. *ad Martyr.*

(4) *Petamus ut det, quod ut habeamus jubet.* S. August. *in Exod. quæst.* 55.

Secondly,

Secondly, Our *only* (1) *pay*: Who among us would *fear an arreſt*, might meer *acknowledgments*, and *verbal thanks cancel our bonds*? The blood of Jeſus Chriſt would *wipe off all old ſcores*, were we *earneſt ſo to have it*: Whatſoever He hath *purchaſed for* us, is *ours* upon exceeding eaſie terms: namely, if *all* which he hath for us *purchaſed*, we *receive* with *thankſgiving*. Chriſtians, (2) not *money*, but *grace*; not *wealth*, but *holineſſe*; not *worldly honours*, but *ſincere affections*, holy *deſires*, ſpiritual *rejoycings*, are *ſterling* at the heavenly Exchequer: Theſe, theſe are the *Treaſures* wherewith We are required to *glorifie* Our God.

Thirdly, Our richeſt (1) gain: Whatſoever we enjoy is never ſo well improved, as then when we *employ* it unto the *glory of* our God: partly, becauſe what *duties* proceed *from a grateful heart*, them God vouchſafeth to receive as a (2) *kindneſſe*: chiefly, becauſe all that we poſſeſſe is *doubly* ours when we can *entitle God unto* it: Could I ſay, The *Signet upon my finger* was *given* unto me *by my King*, Gold ſhould not buy it: It is a *diminution* unto ſpiritual knowledge, ſaving faith, and heavenly graces, *to aſcribe them* unto our *own induſtry*, *power*, or *ſucceſſe*; The *excellency* of theſe, is, that *they are free*, *the liberal* (3) *gifts of* our *great God*: Gifts are

(1) Mic. 6. 8 Eccleſ. 12. 13 2 Kings 5. 13 Pſalm 116. 12, 13

(1) Epheſ. 5 4, 20 Col. 1. 12 3. 17 2. 7 4. 2 1 Tim. 2, 1 Heb. 13. 15 2 Cor. 4. 15 9. 11 1 Tim. 4. 3, 4 Revel. 7. 12

(1) 1 Tim. 4. 8 6. 6 *Omnis mihi copia, quæ Deus meus non eſt, eſt egeſtas.* S. Aug. Confeſſ. l. 12. c. 8.

(2) 2 Cor. 8. 12 Gen. 32. 12 2 Sam 7. 5—17 2 Chron. 1. 11, 12 Luke 7. 44, 45, 46 Matth. 26. 13,

(3) Compare Exod. 23. 8 2 Sam. 19. 42 Prov. 17. 8, 18. 16. Eccleſ. 7. 7. with 3. 13. 5. 19. John 4. 10. Rom. 6. 23. 12 6. 1 Cor. 7. 7. 2 Cor. 1. 11. Eph. 4. 7. Jame. 1. 17. 1 Pet. 4. 10. *A Jove principium. Eſt Deus in nobis; agitante caleſcimus ipſo.*

more unto us *then*, either *inheritance*, or *purchase*; *Benjamins meſſe* tranſcended, *not ſo much in* (4) *quantity*, *as from* the *greatneſſe* of *Joſephs affections*: Well may *David* boaſt his chear, when the *Lord ſpreadeth* his (5) *Table*: The *food*, the *rayment*, the *content*, the *righteouſneſſe*, the *ſalvation*, the *glory*, upon which *Believers accompt*, are all *endearing gifts*: we may *write upon them*, as Scholars do on their Books, *ex dono*; Their value is *great of themſelves*; but, *greater* is that *value* which they (6) *derive from their Donor*, even from *the Father of gifts*. Friends, that is *moſt yours* which ye receive *as from God*, which ye enjoy *in* God, and *aſcribe unto* God. Wherefore, *in all that you poſſeſſe*, *gloriſie* ye *your* God.

(4) Gen. 43. 34

(5) Pſalm 23. 5

(6) — *Ipſe ad alia non ordinatur, ſed potius alia ad ipſum.* Aquin. p. 1. qu. 23. artic. 1. *O Servum illum beatum, cujus emendationi Deus inſtat!* Tertul. *de patien.* cap. 11.

Fourthly, Our chiefeſt (1) honour. The *greateſt value* which we *can put upon our ſelves*, is, to be not the *vaſſals of Sathan*, nor the *bond-ſlaves of ſin*, no nor the *ſervants* of *men*, no nor yet the *favourites* of *Princes*, but, the *ſervants*, the *favourites*, the (2) *Sons* of the *moſt high God*. Thoſe Offices which do moſt *nearly* attend his *Majeſties ſacred perſon*, are, *of all preferments*, the moſt honourable. Happy that (3) *Arch-biſhop* which may have the *dignity* to *anoint his Soveraign*, and that *Nobleman* which may *bear a part* at the *ſolemn inauguration* of his *Prince*: *Before the day of his* (4) *Coronation*, his Majeſty was (5) *equally*

(1) 1 Sam. 2. 30
(2) John 1. 12
(3) 1 Kings 1. 34
Pſalm 84. 4, 10
140. 13
Eſay 49. 5
61. 6, 10
1 Chron. 16. 25, 35
19. 27
Deut. 10. 21
Jer. 9. 24
Pſalm 42. 11
(4) Eſay 52. 13
Phil. 2. 9, 10
(5) 2. 17
12. 4
30. 18

our

our Soveraign, as he now is since the *solemnite* of *his blessed inauguration*: just thus, whether we exalt the Lord our God, or no; The *Lord our God he is*, and (6) *exalted he is*: Yet [let me tell you] That Believer, who *with* (7) *full purpose of heart* seeketh the glory of this God, doth *not give* a *Throne*, a *Scepter*, a *Crown* unto the *Lord*; for his, *of right* they ever were, and are; but, *this favour that Believer hath*, he hath the *honour* [if I may so speak] to (8) *extol* that *Throne which is the* Lords, to hand *the Scepter of Gods Kingdom* unto Gods right Hand, and to *lift a Crown of pure gold unto the Royal Head* of this King of glory: Then we extol God, when we in our hearts and lives prayse and adore him; And in this sense, the solemn Coronation of our God, is like Himself, everlasting; he that hath the honour to be one of those who magnifieth God, hath this happinesse, that he is said to extol God, he glorifieth, he crowneth his God; and this is the (9) Crown of a Christian duty. So shalt thou have (10) praise of the same: *Quest.* What praise? *Answ.* The praise of bringing glory to thy God. I undervalue my labours if I take paines for mine own only profit, mine own only interest, or mine own slender reputation; The toyl which I undertake, let me undertake it for the honour of my God: No commendation, (12) fusful I, do, or can deserve; Neverthelesse, no that commendeth

(6) Nehem. 9. 5

(7) Psalm 34. 1
71. 15
146. 1, 2
138. 1
35. 18
61. 8

(8) 143. 1
30. 1.
66. 17
Esay 25. 1
Compare
2 Sam. 12. 28
with Jerem. 9. 23, 24

(9) *Non tam mea sunt, quæ mea sunt, quam quæ tua.* Plin. *lib.* 4. *Epist.* 4.

(10) Rom. 13. 3
compared with
Gal. 1. 24
Ephes. 1. 12

(11) Phil. 2, 21
1 Cor. 10. 24
2 Cor. 5. 15
Sensum quendam, voluptatemq. percipio, si ea quæ mihi denegantur amicis video superesse. Plin. *lib.* 1. *Ep.* 10.

(12) Ezra 9. 6

me, or mine endeavours, doth it to my losse; let him praise, not me, for, I am [13] Nothing: but, His God, for His God is mine; and he most favoureth me, who [14] most glorifieth my God.

(13) 2 Cor. 12.11
(14) 10. 17 Psalm 115. 1 105. 3 103. 1, 23
2 Cor. 10. 11 Gal. 1. 24. Psalm 142. 7. 34. 2, 3. *Amor non nisi donum amantis in amatum*, Guliel. Parisien. de legibus. c. 19.

Lastly, *Life* [1] *more abundant*: Oh, Sirs, So often as we *glorifie our God, as God, we anticipate* life to come. Then is *our conversation*, like that *in heaven*; when we be ever *rejoycing in the Lord*, ever *mentioning the loving-kindness of our God*. Verily, we then seem to *sit in heavenly places*, among Saints and Angels; when, *in the midst of the congregation*, we *set forth the prayses of our God* in *Psalmes*, in *Hymns*, and in *spiritual Songs*. Christians, if ye know what it is *to glorifie* your *God*, you will *roll away* that *stone*, against which some have *stumbled*. It will be unto you *no trouble of heart*, if, as you *believe in God*, and *believe in Christ*, so, you [*through Jesus Christ*] celebrate [2] the *name* of your God *publiquely*, and *solemnly* in your *Fathers House*: Know, Brethren, if we *glorifie God* here *upon earth*, They *in heaven* can do no more; The most which They can do, is, [*though after a more heavenly manner*] to glorifie Our God: We do what the *Saints in* [3] *heaven* do, we do what the *Angels in heaven* do, if we glorifie our God: We do as the *blessed Spirit* doth,

(1) *Hoc etiam est quam ob rem cupiam vivere.* Plaut. Curcul. Psalm 119. 17 1 Thes. 3. 8 2 Pet. 1. 3 1 Tim. 4. 8 Deut. 30. 20 *but such as dishonour God, non tam vivunt, quam in vitâ sunt.* Seneca. *Non est mortale quod opto.* Col. 3. 3.
(2) Psal. 29. 9
(3) 149. 9 *Neque ad loquendum digne de Deo lingua sufficit, Neque ad percipiendum intellectus prævalet; magis ergo glorificare nos convenit Deum quod talis est qui & intellectu transcendit, & cognitionis initium superat.*

doth, we do as *the Son of the Father* doth, yea, we do as *the Father himself* doth, if we glorifie our God.

Seeing it is unto us so great *a glory*, *to glorifie* this *God*; Seeing it is unto us *heaven upon earth*; seeing it is unto us, *Life more abundant*, to *laud*, *praise*, and *blesse* the Name of our God; I beseech you, Friends, Let us no more *absent* our selves from the *Liturgie of our Church*; but, let the Lord God have the glory of our *open*, *publick*, and *solemn Thanksgivings*: Yea, let us *watch* alwayes over our *conversations*, *words* and *hearts*, that *at* [1] *all times* (whether in *private*, or in *publique*, whether in our *labours*, or in [2] our *recreations*, whether we *mourn*, or *rejoyce*, *sleep* or *wake*, *eat* or *drink*, or *whatsoever we do*) we may [3] *do all*, and desire to *do all*, *unto the glory of* our *God*.

(1) Psalm 34.1 71.6,8,15 109. 30 96. 2. 145.2,7,9, 10,21 119. 164,97 25. 5 89. 16

Nihil mihi fuit optatius, quàm, ut primum abs Te-ipso, deinde à cæteris omnibus quàm gratissimus erga Te esse cognoscerer. Cicero *Epist. familiar. lib.* 1. *Epist.* 5. (2) *Non solum negotij, sed & otij reddenda est ratio.* Col. 3.17. (3) 1 Cor. 10.31.

Beloved, if we keep our selves [1] *ever prepared* unto *every good work*, if we keep our selves *ever unfeignedly desirous* to *ever glorifie* our *God*; Lo, We have *Psalmes*, and *set-forms* to [2] furnish us with words, the *holy Scriptures* to [3] instruct us in our duties, the *holy Spirit* to [4] assist us in our endeavours;

(1) 2 Tim. 2 21 (2) Eccles. 5.2 Hos. 14. 2 (3) 2 Tim. 3. 16 (4) Rom. 8.26 Luke 11. 13 Acts 5. 32 Phil. 2. 12, 13

a [5] *powerful Mediatour* to render our imperfect performances perfectly acceptable; nor can we want a perpetual *supply of matter* for our perpetual *prayses and thanksgivings*, if we apply our selves unto the [6] *last General Part* which *limiteth* this *present Discourse*: I proceed therefore, from the *innumerable reasons why we* should ever give *thanks and prayses* to the Lord our God, unto *the boundlesse matter of* these our *praises*, and *thanksgivings*.

(5) Heb. 4.15, 16
1 John 2.1,2
Jude 24
Ephes. 5. 27
2 Cor. 4.14,15
Col 1.22,23, 28
(6) See *of this Treatise*, page 278. 279.

3 What supplyeth unto us perpetual matter, for which our God is glorified.

The matter of our prayses and thanksgivings comprehendeth *the three Kingdomes* [1] represented *in my Text.*

If He, who delighteth to [1] *strengthen grace by weak Instruments*, hath, by * this *Discourse of mine* profited your soules, then, before we enter *these three Provinces*, pause you here, *ye Christians*: Though *such as I have, I* [2] *give, Silver and Gold* [3] *I have none*; at most so little, that, the *imprinting of Sermons* is *too heavy* for my *light Purse*: *Unto the good example of other Generous Friends be it spoken*, What I *write*, that another *printeth*; not I, but the *surviving*, the *affectionate Husband* of a *Gentlewoman now with God*, is, [4] the *sole Publisher* of this *expensive* Treatise; and that, not so much *in memory of his dear Consort*, as in [5] *compassion of us*. He so well knew the *excellency of* her

[1] page 278. 1 Cor. 1. 27, 28
2 Cor. 4, 7
* *New Books are like new fashions, taken up at the first, with affection.*
[2] Mat. 10 8
(3) See *of this Treatise*, page 30
[4] *imitating Jacob*, Gen. 35. 20
[5] 1 Cor. 13. 9 *Hominum charitas gratuita est.* Cicero *de nat. Deorum*, l. 1. 1 Cor. 13. 5

her gracious ſpirit, that, he aimeth to have *our ſpirits like unto Hers*: His *coſt* is your *beneſit*: *His Liberal ſoul deviſeth liberal things*, and *by liberal things* may *He ſtand*: But, may you and I *glorifie* our *God* [6] *in Him*: And, as in Him, ſo in his *other Self*, whoſe *untimely* [7] *death* firſt gave *life* unto what you now read.

[6] Gal. 1. 24

[7] Like *Rachels*, Gen. 35. 16, 19. *unkindly, not to her, but unto us, as* Philip *of Macedon ſpake of his friend* Hipparchus. Plutarch *Apoth.g.*

One eſpecial matter which *ſetteth forth the prayſes of* our *God*, conſiſteth in [1] *what the Lord hath done for his choſen* ſervants. Our God is glorified in thoſe *divine Hiſtories*, which tell us how great mercies the Lord poured upon *Abraham*, *Moſes*, *Joſhua*, *Samuel*, *David*, *Salomon*, &c. He is glorified in ſuch *Scriptures* as mention the prayſes of *Sarah*, *Rebeccah*, *Deborah*, *Ruth*, *Hannah*, *Abigail*, and thoſe other Matrons, whoſe good examples are recorded *for our learning*. There were that [2] *had indignation at Mary* for pouring ſo *precious ointment* upon the *Head* of our *Saviour*; nevertheleſſe, it is the *glory of our Saviour*, that *Her prayſe is* [3] *in the Goſpel*: May it likewiſe be interpreted unto the *glory of our God*, if, *wherefoever this ſmall Treatiſe ſhall finde acceptance*, there, *ſome of thoſe bleſsings* which the Lord vouchſafed unto this *religious Gentlewoman*, be *told for a memorial of her*.

[1] Pſalm 66: 16 *Veritatem celare eſt aurum ſepelire.* S. Aug. *confeſs.* l. 12.

[2] Mat. 26. 8

[3] Mat. 26. 13

To

To the Right Worſhipfull Sir JOHN HALES, *Baronet*, Encreaſe of favour with God and man.

SIR,

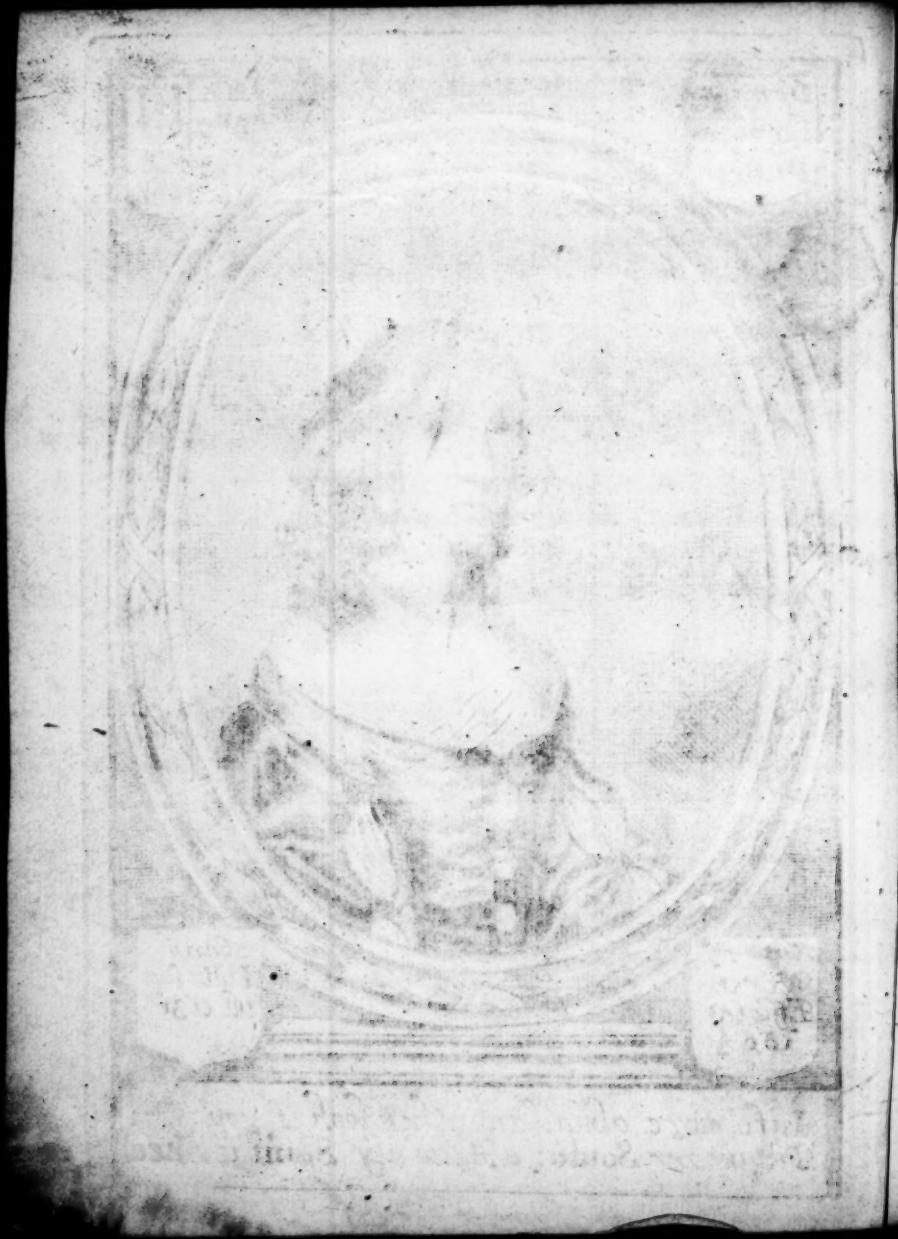
AMong thoſe affectionate Kinsfolk ſo uncomfortably withheld from the ſolemn burial of your pious Aunt, YOU, *her* Deareſt Nephew, *were a* Chief: *Her* embalmed Corps *you did not ſee, her* ſpiced and perfumed Grave *you could not attend; I am bold therefore to place before you this* Specimen *of* [1] *her Funerals.* A rough, unpoliſhed, unhewn Tomb-ſtone *it is*; a Stone *worthy to be* rolled away *by the ſame hand which* erecteth *it. Vouchſafe nevertheleſſe, to* approach *unto it, as* [2] *unto* her lively Monument: *For, if the* memory *of this* good Gentlewoman *ſhall remain dear unto you, you,* by delighting to imitate her vertues, *will partake of Her* happineſſe paſt, *and* preſent; *You will, during life, obtain* peace; *and, after death,* life more abundant.

Sir,

[1] *Illa quidem anima in ſocietatem fidelium recepta laudes nec cupiat nec quærit humanas —— imitationem quærit, non laudem.* S. Aug. Epiſt. 125.

[2] *Tumulum intuens, pius eſto.*

Life more abundant in her lookes you see:
Picture her Soule; a Heav'nly Saint is Shee!



Sir, *I willingly promiſe my ſelf this bleſſing; becauſe it fareth with thoſe good Chriſtians who* bury their Friends, *as it doth with us* Miniſters *when we are* crucified with Chriſt: *Eſpy us in the* Town, *you ſee us* in black, mourning for the ſinfulneſſe of the World; *but, meet us in the* Temple, *you finde us* in white, rejoycing at the purity of the Goſpel; *juſt ſo, when* good Chriſtians *have buried their dead, if their thoughts reach no further then* this World; *well may they* cloath themſelves in mourning; *but let their thoughts follow their dead unto their* Fathers Houſe, *and then their* grief and ſorrowes are ſwallowed up in Joy and Rejoycings.

From my Study,
April. 3d.
1662.

Consider this *dear and worthy Gentlewoman*, first, as She was a *part of this world*; next, as She was a *Member of the Church*; and thirdly, as She is *present with the Lord* within the *mansions in her Fathers House*. In every of these you will see plentiful matter layed before you, *for* the *praysas* of Our God.

First, *In the things of this Life.*

It is the glory of our God, that, while he [1] giveth unto the wicked *their portion* only *in this life*; He is also in the things of this life, sometimes bountiful, *as well unto the* [2] *just, as unto the unjust*; thus, he was unto [3] *Abraham*, and thus he was unto this [4] *Daughter of Abraham.*

From the *Cradle* which first danced at the voyce of her cryes, unto the *grave* which now bewaileth her silence; little, very little cause there was why Her *heart* should *be troubled.* For instance;

The more loyal our affections be toward our *most gracious Soveraign Lord the King*, the more

[1] Psalm 17. 14.

[2] Matth. 5. 45

[3] Gen. 13. 2, 6.

[4] Gal. 3. 7.

more honour we have for that Sexe which gave *conception and birth* unto his *ſacred Majeſties ſacred Perſon. Adam*, he [1] *calleth his wives name Eva*: Why? *Anſw.* Becauſe ſhe was the *Grandmother* of Chriſt, *in whom all are made alive.* Beloved, Let not the *community of a Bleſſing* bury that Bleſſing in oblivion; The Friend of whom we now ſpeak, was a *Daughter* in Iſrael, to wit, One of that Sexe, which had, both the *Happineſſe*, and the *Honour*, to bring the *Great Redeemer of all mankind* into the World.

[1] Gen. 3.20

As for her *lineage* I am no *Herald*: yet, this I can ſay, as by wedlock, ſhe matched into a [1] *worthy* Family, a Family of *a juſt eſteem*, a Family of *a good*, and [2] *long deſcent*; ſo She her Self was no *Filia terræ*: It is of God, that while one Family is *low and obſcure*, another is *ſuperiour and exalted*; This *Gentlewoman* was of the later, and ſuperiour ſort; She was *the branch*, the *off-ſpring* of a very *Generous Stock*; I ſhall utter more then in other words I can ſo well expreſſe, if I tell you ſhe was a [3] HALES, a HALES no way *over-reached by* any *ſpecious pretences* of *hypocritical* Rebels.

[1] *For ſhe was married* unto Michael Rutter *of* Burton *on the* Hill, *in the County of* Glou. *Eſquire.*

[2] *See page* 117. *of the* Vale Royal *of* England, *viz. The County Palatine of* Cheſter, *illuſtrated by* Dan. King.

[3] *Of which Family, ſee* Dugdals Surveigh *of* Warwickſh.

Whereas the *honeſty* of ſome great Ones is *rugged*, and the *ſeed* of their *goodneſſe unformed*, for want of an *early* education; it was not ſo with *this Friend*; ſhe was *highly civilized*: Indeed, Her education was, as well became Her *Eminent* birth, very ſingu-

lar; [Furthermore] it was as *succeſſeful* as *exquiſite*.

Her *wealth* was *ſuitable unto her birth*: *The bleſsing* of *the Lord made her rich, and he added no ſorrow with it.*

Her body, *that body which now ſleepeth in Jeſus*, was, herein a *picture of her ſoul, upright* and *graceful*.

In the *natural endowments of her mind*, ſhe ſurpaſſed *many* of her *equals*: She had a *tenacious memory*, an *elegant fancy*; a *piercing judgement*, and a *deep underſtanding*.

Her *acquired parts* were no leſſe remarkable: She *read much*, and *much unto her benefit*: witneſſe her *language alwayes appoſite*; witneſſe her *habitual tranſcendent elocution*; and, from that again, the *law of kindneſſe* which was ever *in her lips*, together with that *charity*, and that *piety* which ſo often *perfumed* her *familiar Diſcourſe*.

[1] Job 14.1 Although ſhe could not be born, but, ſhe muſt be [1] born to know ſorrow, ſurely, *goodneſſe and mercy followed* her *all the dayes of* her *life*: Even, in all his Diſpenſations toward her, ſo favourable unto her, were the providences of her God, that, *moſt uſually*, her *ſorrowes* and *mourning* were recompenced *with joy and gladneſſe*.

[1] Eſay 47.8 True: She knew the *loſſe of Children*; but, ſhe never [1] ſat *as a Widow*: Bury ſome Kinred ſhe did, bury ſome Kinred [*if ſhe her ſelf would live*] ſhe muſt; but, the

God

God of our life, which removed from her ſome Friends, exalted other of her Kinred, as *ſurviving bleſſings*.

The ſame God which ſuffered her to *cloſe the eyes of* her deareſt *Parents*; *inſtead of her Parents* hath *given unto her* [1] *children*, hopeful Children!

She lived to ſee *the captivity* * *of our Zion*; but, as *Moſes* from Mount *Nebo* did *before his death*, behold the *promiſed Canaan*; ſo, neither did ſhe *depart this life*, until having, *with* [1] *the Prophet*, watched to ſee *what the Lord would ſay*, She did, *with* [2] *the Pſalmiſt*, hear him *ſpeak peace unto his people, and to his Saints*. As ſhe *prayed for the peace of our Jeruſalem*, ſo ſhe ſaw her *prayers anſwered*; She left not this *tranſitory world*, until ſhe had *firſt ſeen* that *Deliverance* which the great God hath *moſt mercifully, and moſt miraculouſly* brought unto us, his *moſt unworthy* people.

Hitherto, you have *chiefly* ſeen what praiſes we owe unto the divine Majeſty, in the behalf of this dear Friend for *common mercies*; Beloved, although the *bountiful God* ſcattereth theſe *bleſſings of his left hand*, as well upon the *evil*, as upon *the good*; yet, when theſe *worldly favours* are *placed in, and imparted unto* an *elect Veſſel*, they then begin to be *ſpiritual Bleſſings*. Wherefore, as God hath had the glory of his Benefits unto this *ſingular Friend of ours* in the things of this life;

[1] Ζηλωτὸς, ὅστις ἐυτύχησεν εἰς τέκνα. *Eurip.* in *Oreſt.*

* During our late Wars.

[1] Heb. 2. 13.
[2] Pſal. 85. 8.

life; so, blesse we the Name of the Lord for that large *portion* of *true Riches* which she received in things appertaining unto a better life.

Concerning things appertaining unto the Gospel.

God was very gracious unto this *singular Gentlewoman*, for she was exceeding happy in [1] *prudent* and *religious Parents*: By them, not out of *custome*, but, out of a *religious choyce*, she was *consecrated in Baptism* unto their God; By them she was *brought up in the nurture and admonition of the Lord*: By them she was *trained up* in the *way she should walk in*, which *way* of holinesse she *kept unto the end*.

[1] οὐκ ἔστι παῖσι τούτου κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ κ' ἀγαθοῦ πεφυκέναι.

Hence it was, that she was so great a lover of *good Books*, of *good* [1] *men*, of *Lords dayes*, of *holy Festivals*, and of *holy Ordinances*:

[1] *Scias ipsum plurimis virtutibus abundare, qui alienas sic amat.* Plin. *lib.* 1. *Ep.* 17.

But, over and above these *outward priviledges of the Gospel*, as she *walked uprightly*, so, the *Lord God* Her *Sun and Shield*, had [1] vouchsafed unto her his *free grace*. I say, *over and above these outward priviledges*, she had *that one blessing* which maketh all the rest such; for, the holy God *withheld not* from her, his *holy*, his *blessed* Spirit. The most merciful and most gracious *Father of Lights* did, by *his good Spirit*, *lead her in* the way that she *should walk in*: He *guided* her obedient

[1] Psalm 84. 11

obedient ſoul *by* His *Counſel*, and hath now *received her unto* his *glory*. That is the laſt,

In the life of Glory.

Of this, what ſhall I report? Might her bleſſed ſoul deſcend hither unto us, She would now tell us *things, which cannot be* by me *uttered*. What Our *eyes* have not *ſeen*, what Our *eares* have not *heard*, what our *hearts* cannot *conceive*, that would Her *glorified Soul* reveal unto us: We [I truſt] *ſhall go to Her*: She [you know] *ſhall not come to us*: only This, This is our Comfort, that, As *Solomon* removed the *Ark* from the *Tabernacle unto* the *Temple*, ſo, *the Son of David, even the perſon ſpeaking in my Text*, He hath *tranſlated* the ſoul *of this Saint* from her *earthly Tabernacle* unto the *manſions in* his *Fathers houſe*; For this alſo, it is our Duty to give *much thanks* unto our God.

Queſt. But, how ſhall we beſt expreſſe this our thankfulneſſe?

Anſw. By endeavouring, as ſhe endeavoured, after *a ſanctified enjoyment of every of Gods bleſsings*.

This Gentlewoman, whoſe *whole life was a continued thankfulneſſe* unto the *God of* her mercies, may be unto us both a *Motive* unto *religious* thankſgivings, and an *Example*.

A

[1] Ἀρετὴ δὲ μόνη θανάτου τὸν οὐκ ἀπόλλυτο.

A *Motive*; for, [1] that this *righteous* Gentlewoman *ſhall be had in everlaſting remembrance*, aſſuring us, that the *prayſe* of a Goſpel-Converſation *endureth for ever.*

An *Example*, becauſe ſhe could, and did *ſhew* us Her *faith* by Her *works*, viz.

She made the Bleſſings of this World ſerviceable unto the *bleſſings of the Goſpel*; and, When at any time troubles aroſe in her heart, ſhe *believed in God*, ſhe *believed alſo in Chriſt.*

The greateſt part of her Converſation, I ſay, the greateſt part of it, was, not only a *Practice*, but a *Pattern* of Piety.

Look upon her *ſelf-denyals.*

She was as I told you, very well deſcended; But, did any of you ever hear her *boaſting* her *Anceſters?*

She had Wealth at will; but, Did ſhe make it an *occaſion unto pride?* With plenty ſhe poſſeſſed the *right*, the *humble*, the *ſpiritual* enjoyment of plenty.

Others make it their buſineſſe to be, not *Chriſtian*, but vainly *Gentile*: but ſhe, inſtead of drowning a *Chriſtian* in a *Gentlewoman*, taught *Gentility* to adorn *Chriſtianity.*

Others are more for the *broidering of the hair*, then for the *Ornament of a meek Spirit*; Was ſhe ſo?

Others are more for the *pride of life*, then for the *beauty of holineſſe*: Was ſhe ſo?

She

She was none of that ſort of *Gentry*, which, like S. *Chryſoſtomes* Schoolmaſter [1] repute Chriſts *Miniſters* therefore contemptible becauſe Chriſts *Miniſters*.

She was very well educated; but, was ſhe more a *Courtier* then a *Saint?* Could any *prophane Eſau* keep her by her Chimney-ſide, then, when *health* allowed her to attend Gods Ordinances in Gods Houſe?

She had *good elocution*: But, was *guile found in her mouth? I ſpeak this to her praiſe*, She deteſted hypocriſie in *another* much, in *her ſelf* more.

On the other ſide: She was a lover of good perſons, becauſe [1] good.

[1] *When* Libanius, *who had taught* Chryſoſtome *in Philoſophy, was asked, who ſhou'd ſucceed him in teaching?* Libanius *anſwered, No one but* Chryſoſtom *had not the Chriſtians won him to them.* Platina *in vita* Zoſomi.

[1] *ut de pictore, aut de ſculptore niſi artifex judicare* [*non poſſit*] *ita, niſi ſapiens, non poſſit perſpicere ſapientem.* Plin. *lib.* 1. *Ep.* 10.

Not long ſince [1] *my very good Lady* [2] went comfortably from her own houſe, unto the *manſions in* her *Fathers Houſe*; Friends, You never heard this Gentlewoman mention that Lady, but, that Ladies name was ever *ſolemnly attended* with a *long train* of this Gentlewomans *juſt and real Commendations*:

As ſhe never ſpake *evil of the abſent*, ſo ſhe never interpreted the *praiſe of another* to be a *diminution unto her ſelf*.

One thing I ever obſerved in this Gentlewoman, which I can by no meanes conceal: She was an *abſolute Governeſſe of her paſſions*: The *empty fallacies of mirth* [1] deluded not

[1] *viz.* Octob. 15. 1660.
[2] *The Lady* Ann Overbury, *late Widow of Sir* Giles Overbury, Knight.
[3] *Vita eſt manſio animæ in corpore.*

[1] *Res ſeverа eſt verum gaudium.* Seneca.

Her ſoul : Ever chearful ſhe was, but ſtill *ſober*, ſtill *modeſt*. She was that perſon, whoſe paſſion never, no not in her moſt retired familiarity, *diſſolved into any exceſſe*.

No *jollities* could make Her *frolique*.

She had ſo wonderful a command over her *lively* Spirit, that, her *moderation* could not but be *known* unto all that knew Her *manner of living*.

Free from *exceptiouſneſſe* ſhe was : in truth, Her vertues had *no weakneſſes* to be *jealous* of : Small cauſe had ſhe to *ſuſpect* the *whiſpers*, or *fear* the *miſ-reports* of others, being *conſcious* unto her *ſelf* of nothing, except of *comlineſſe* and *integrity*.

You could not *provoke her unto revenge* : A *diſcerning ſpirit* ſhe had, could *ſee a neglect* as well as another ; She could ſee it, but *would not* ſee it : Or, if *too too palpable* it was, ſhe was ſo far from being *overcome of evil*, that, ſhe would *moſt induſtrioſly* ſeek, I had almoſt ſaid, *ſteal opportunities* to *overcome* that *evil with good*.

You have heard ſome part of her *ſelf-denials* : But, She was in many other circumſtances, an [1] *example* worthy the *imitation of* Believers. All along, She was *Exemplary*.

[1] *Egregia virtutis exempla, veluti lumen in edito ponenda ſunt ut omnibus præluceant ; multoſque ad ſui æmulationem accendant.* Eraſm. *ad Archiep.* Tolet. Auguſtini *operibus præfix.* p. ult.

Exemplary

Exemplary, even *from her Infancy*: ſo *pliant*, ſo *obedient* unto her Parents, ſo *filial* ſhe was.

Exemplary *in* her *minority*: Other Virgins *marry*, ſhe was *given in marriage*: Her *affections followed* her *judgement*, and her *judgement* was *led by* her *Parents*.

Exemplary as a *Subject*: *Loyal* even then, when Loyaltie was not only *a ruine*, but a ſeeming *diſgrace*.

An exemplary *Friend*, more then *uſually* that Sexe can be: Her *fidelity* was above the *fidelity of women*, *firm* and *judicious*: for, although ſhe *enjoyed the ſoft vertues of a woman*, ſhe wanted not the *perfections of a man*.

Unto *Miſtreſſes* of *families* She was exemplary: How *peaceable*, how *diſcreet*, how *bountifull* a Miſtreſſe ſhe was, The ſorrowes of her weeping Hand-maidens will beſt reſolve you. I am not ignorant, that, [1] *Contiguous buſineſſe much that Sexe befits*. But a truth it is, She, *in underſtanding* was *maſculine*; as ſhe never deſpiſed *Martha* for being *buſied about many things*: ſo, ſhe was ever accompanying *Mary* in that *better part which could not* be *taken from her*.

[1] *Sir* Tho. Overbury *his wife*.

A notable exemplary *Mother* ſhe was: For, She *reformed* her Children, *not by reproofs, but by examples*: Witneſſe her Daughter [2] that, hitherto *miracle of Children*. Other Parents ſuffer their Children to be the *Trouble of their Parents*, and *the ſhame of themſelves*; but, this Parent was ſo *diſcreet*,

[2] *Chriſtiana*, a Chriſtian.

that, Her *ſeverities* were *pleaſantneſſe*, and her *ſmiles*, *corrections*.

As a *Wife*, ſhe was exceeding exemplary: like *The Beloved* in the [1] *Canticles*, not a *Wife*, but a *Spouſe*; not a *Spouſe*, but a *Friend*. Her love was *even*, ſaving that it was *daily encreaſing*: Her privacies were, not *fondneſſe*, but *dearneſſe*: Such her *conjugal Society*, that the longer ſhe lived, *the more* ſhe was *a Bride*, a *diſcreet one* though! If ever Wife was *a Help meet for* her *husband*, This was ſhe!

[1] Cant. 5. 16

She gave very great examples of *liberality* and bountifulneſſe: *There is that* [1] *ſcattereth, and yet encreaſeth*: She was ſuch a one. Her *liberal ſoul* was *made fat*, and *liberal things* ſhe *deviſed*. She was *not alone* in this Duty; but, in this Duty *very exemplary* ſhe was. No Coine was ſo *good ſterling* with Her, as that which teſtified her bountifulneſſe: Verily, ſhe was *eminently generous*: and gave ſo great encouragements unto the *miniſtery of the Goſpel*, that, of her quality I have not known her ſecond. Far from *vain glory* ſhe was, but moſt *ſingularly munificent*.

[1] Pro. 11. 24

She did ſo heartily imitate the goodneſſe of our [1] preſent *Lady*; that, her pious Charity was no whit inferiour unto her [ſpecified] generous liberality. It is the bleſſing of theſe [2] Villages, that God hath brought among us Chriſtians very eminent for *caſting* their *bread upon many waters*; Ladies *ready to* diſ-

[1] The Lady *Heſter Overbury*, the vertuous wife of Sr. *Thomas Overbury*, Kt.

[2] Of *Burton* on the *Hill*, and *Morton* in the *Marſh*, of *Glouceſter ſhire*.

diſtribute, Ladies ever *lending unto the Lord*: Such a one was this Gentlewoman: Under God I can attribute the lives of ſome Widowes in this Pariſh, unto that ſuſtenance and relief which they received from this *Gentlewoman*: in the mean ſpace, *Her right hand knew not what her left hand did.*

Very *pitiful*, very *tender-hearted*, very *full of compaſsion* ſhe was: She took it as no ſmall kindneſſe, when at any time I enformed her, who among us was in poverty, or any otherwiſe diſtreſſed. Let me ſpeak it in the audience of this *large Congregation*, She profeſſedly took more pleaſure in *viſiting the ſick*, the *poor*, the *needy*, then in viſiting the great, the rich, the proſperous: Forbear weeping, *poor people*: Yet [alas] were it not for the [1] good Lady, and ſome (2) few others amongſt us, what would your *ſick beds* do, now, that you have no Mrs. RUTTER to ſtand by you? The Lord comfort you: Truſt in Him, he will *make* your *beds in* your *ſickneſſes.*

As were her *fruits*, ſuch was her *faith*: Her heart was therefore exerciſed with ſuch charitable practices, becauſe ſo much *exerciſed unto godlineſſe.*

She loved the Goſpel *in the purity of it*: She was an example unto you all in frequenting the Church: and no marvail, for ſhe frequented the Church *as the Houſe of* Her *God.*

She

[1] *The vertuous Lady, the Lady* Heſter Overbury, *and the* [2] *excellent Gentlewomen, Mrs.* Whitlock, *Mrs* Chelwick, *&c.*

She ſat not down in her Pew *to read* ſome Hiſtorical Scripture, or ſome private Book; *to talk* of vanities, *to toſſe her heels* againſt God, or *to ſleep* in ſin, *&c.* No, ſhe was truly zealous in her Devotions.

Some ſort of friends we have, which are a kind of *Trencher-friends*, which viſit you more for your *Table*, then for your *Society*: In like manner, ſome ſort of *Goſpel-profeſſors* we have, which [although the chief end of Sermons is, to fit us, that we may worſhip our God] come to Church for the *food of a Sermon*, not for (1) the *worſhip of their God*. No *Sermon*, no *worſhip* with theſe; except they may *edifie* their ſoules *by a Sermon*, they will not meet here to *ſpeak good of Gods Name*, to *give thanks for benefits* received, to *ſet forth the praiſes of* their *God*, and to *rejoyce in the open, publick*, and *ſolemn worſhip of their great and glorious Lord*; I pity ſuch (2) *dow-baked*, ſuch *piece-meal* Chriſtians; alas, their own practices witneſſe againſt them, that, (3) they aſſemble hither more *in care of their ſoules*, then *in love and duty toward* their *God*: I ſay, ſuch are *lovers of themſelves more then lovers of God*. This Chriſtian, ſhe ſought to be *edified by Sermons*, had a *care of her ſoul*, and yet a *reverence*, a *love* for her God: I ſay, She came hither, not to (4) *pleaſe her ſelf*, but to *worſhip and* [5] *glorifie* her God.

[1] *Inanis potentia, quæ non reducitur ad actum.*

[2] Hoſ. 7. 8

[3] *It is our duty to love our ſoules; but, it is not our duty to love our ſoules more then our God.*

[4] Pſalm 119. *v.* 161

[5] Pſal. 30. 4
31. 23
52. 9
84. 1. 42. 1, 2. Pſalm 146. and 147. and 148. & 149. & 150. 103. 1, — 5. Pſ. 104. and Pſa. 105. and 106. and 107. and 134. and 135. & 136. & 138. & 144. & 145.

Unleſſe

Unleſſe we be (1) *renewed in the ſpirit of our mind,* he who *adhereth unto ſet formes,* and he who *affecteth extemporary effuſions*, is equally expoſed unto *a graceleſſe cuſtomary lip-ſervice*; And [whether we be, or be not *renewed in the ſpirit of our mind*] every *unpremeditated extemporary phraſe* of him with whom I join in prayer is unto me *a ſet form*: Notwithſtanding, the *clear* evidence of theſe *palpable* truths, monſtrous it is, What Cavils ſome (2) *Novices* would [if they could] create againſt our *ſet form of Gods publick worſhip*: They would rather (3) * expoſe our Churches of Chriſt unto the *Jeſuited* ſubtility of *Separatiſts*, *Anabaptiſts*, and *Quakers*, then (4) in *obedience* unto the truths of the Goſpel; and in (5) *ſubmiſsion* unto the Authority over us, endeavour *in a* (6) *regular ſervice of our God*, to keep the *unity of the ſpirit* in the bond of peace! Beloved, this Chriſtian did not ſo.

[1] *Eſſe chriſtianum grande eſt, non videri, non vocari.* S. Hieron. *ad* Paulin.

(2) *I account them* Novices, *becauſe either they ſhou'd correct the* CXXXVI. Pſ. *eſse that* CXXXVI. Pſalm *ſhould correct them. See* Matth. 26. 44 1 Cor. 14. 15, 16

[3] *Præſtat eſse aliquam reſpublicam*; and ſo, *Præſtat eſse aliquam Eccleſiam, quàm nullam. Ita nati eſtis, ut bonis, malaque veſtra ad rempublicam pertineant.* Tacit. Annal. *lib.* 4. *Non nobis ſolum nati ſumus.* Cicero. *Poſſeſſionem Bonitatis tanto latiùs, quantò concordiùs individui ſociorum poſſidet Charitas.* Aug. *de Civit. Dei.* lib. 15. c. 5. [4] Eph. 4. 3. Phil. 2. 3, 4, 3. 16. Rom. 12. 3. 18, 1 Cor. 1. 10. [5] 1 Pet. 2. 13. Rom. 13. 1, 5. [6] *Non mutet bono morem quam impreſſerunt ſapientes, viz. Benedictiones, & Orationes quas ipſi ordinaverunt.* Elias Thisbites in סבע.

Forms of Confeſsion, Prayer and Thankſgiving were exhibited by (1) *Moſes*, by (2) *David*, by (3) *Hoſea*, by (4) *Habakkuk* againſt the threatened time of their captivity, and by (5) *Eſay*, againſt their promiſed return

[1] Exod. 15. 1
[2] 2 Sam. 1. 18
[3] Hoſ. 14. 2
[4] See *Tirinus, Hutcheſon, &c.* in *Hab.* cap. 3
[5] Iſa. 12. 1. 4

turn from captivity: But, how were theſe exhibited? *Anſw.* Not as *Crutches to patch up lame Devotions*, as ſome blaſphemovſly ſuggeſt; no, nor yet as *burdens unneceſſarily impoſed*; but theſe, and the like *Ordinances* were inſtituted as (6) *benefits, and bleſsings*. For, in a ſanctified perſon, *ſet formes* cannot provoke *cuſtomary flatneſſe*, ſeeing the ſoul of ſuch a One (7) *watcheth unto prayer*; neither can they cheriſh *careleſſe*, *roaving*, *wandering* thoughts; for (8) the heart is fixed; much leſſe do they *limit*, or *quench the Spirit*; for Gods (9) Spirit maketh interceſſion for him with groanings which cannot be uttered. You may be ſure it is *for the edifying of the Church*, if Chriſt himſelf impoſe *a ſet form* upon his (10) Diſciples; and if God himſelf doth the like by (11) *Aaron*, and his ſonnes. Of all which this Saint had ſo perfect experience, that

[6] Numb 6. compare v. 27. with v. 23.

[7] Eph 6.18

[8] Rom 12. 12

[9] 8. 26,27

[10] Luke 11. 2

[11] Num. 6. 23

From the very *firſt beginning* unto the *full end* of our Divine Service, She was [*moſt commonly She was*] here preſent; *preſent* [not only with us] but *with the* (1) *Lord*: She *gave diligence* to worſhip God *reverently*, to worſhip God *as Her God*; to wit, She *ever* kept her ſelf *ever intent* upon *every inſtant Duty*, *giving thanks heartily*, as unto the Lord; *praying fervently*; ſinging *chearfully*; hearing *heedfully*; I ſpeak *this*, as having been a conſtant eye-witneſſe of what I ſpeak. Verily, I know not that perſon among you all, which

[1] Whereas *Plus valent exempla quàm præcepta*; Here is an example worthy your imitation.

is

is more *inſtant in prayer*, or more *watchful in* every kind of *Devotion*, then conſtantly, this Gentlewoman was.

As ſhe rejoyced in *the worſhip of* her *God*, ſo ſhe delighted to *hear the joyful ſound:* She attentively hearkened unto Gods Word *as well read, as preached*; Nor did ſhe reſt here; ſhe ſought as well *ſanctification*, as knowledge; even (1) *ſanctification unto obedience*; She was none of thoſe who are *given unto pleaſure*, and *dwell careleſly*, viz. She *kept* her *heart with all diligence*, endeavouring to *adorn* her *Goſpel-profeſſion.* You might know the *abundance of* her *heart* from the *ſweetneſſe of her lips*; inaſmuch as Her *moſt, and moſt familiar converſe* was principally of the things of God.

Of this, Her *ſick bed* ſhall be my witneſſe: an evidence beyond expectation; a teſtimonial worthy to be recorded! For, at what time her *Diſeaſe* waxed *violent*; at what time the *violence* of her *diſeaſe* grew [1] into a *diſtemper*; at what time that *diſtemper ſcattered* her *thoughts*, *intercepted* her *meditations*, and *diſheveled* her *ſpeech*; even then, then [I ſay] her words had a *reſerve*, a *taſte*, a *tincture* of holineſſe: I ſay again, Her words ſtill *ſavoured* of that *holy Spirit*, wherewith ſhe [2] was *ſealed unto the day of Redemption.*

(1) What was ſpoken of *Origen*, may be related of her; *Quemadmodum vixit ſic dixit; quemadmodum dixit ſic vixit.*

(1) *Mors pio undecunque bona, nec poteſt malè mori, qui bene vixerit.* S. Aug. *de doct. Chriſt. cap.* 12.

(2) *Chriſtiani ſumus, beati ſumus tam morientes, quam viventes.* S. S.

Watchfulneſſe, Immortality, Perfection, Peace, Salvation, Eternity ! *Faith* in Chriſt, *Righteouſneſſe, Hope,* Heavenly *glory, Joy, Lovingkindneſſes* ! Theſe, theſe were the *treaſures* which *enriched* Her minde, which *ſilvered* her Tongue, which *elevated* the *Ayre* of her *notes*, and made her voyce *Muſical*, I had almoſt ſaid *Seraphical.* Her *dying ſentences* could not be, but her *dying words* were like the [1] *laſt words* of *David*, or like theſe [2] *laſt words* of the *Son of David*, good and heavenly. Pregnant ſhe was, although ſhe *wanted ſtrength to bring forth :* Pregnant ſhe was, although *Rachel*-like, ſhe [3] *dyed in Childbearing:* and truly, if *Rachels* grave [4] deſerved a Pillar, much more doth Hers. That *Rachel* followed after [5] *idol-fancies*; this after *true godlineſſe*; after the *God of holineſſe* ſhe followed, not after falſe Gods. Seeing now her *ſteps* followed God, her *works* follow her. Her *name is* [6] *precious* among us, and as [7] her *body*, ſo her [8] *Memory* is *embalmed.*

(1) 2 Sam. 23. 1

(2) John 14. 1, 2

(3) *In childbearing Mrs.* Rutter *dyed.*

(4) Gen. 35. 16, 20

(5) 31. 35 35. 2 *Juſtly might* Rachel *be buried,* Eſay 1. 29. *under an Oak.*

(6) Eccleſ. 7. 1

(7) *Mrs.* Rutters *body was imbalmed.*

(8) *Nec dolcas quod talem amiſeris, ſed gaudeas quòd talem habueris.* Hieron. *in Epitaph.* Nepotian. *page* 23.

She hath travailed [1] quite thorow *all that this world can* [2] *afford*, viz. *Troubles of heart :* She went farre into *the Kingdome of Grace*, viz. ſhe *believed in God*, ſhe *believed in Chriſt*; And hath already entred *the Kingdome of Glory*, poſſeſſing *manſions in her Fathers houſe.* While ſhe abode on earth, ſhe de-

(1) *Quid invidetis bonam mortem cui dare vitam non poteſtis?* Plin. *lib.* 2. *Epiſt.* 20.

(2) Eccleſ. 1. 2 7. 1.

delighted in Saints, now *with* [3] *Saints* ſhe *abideth*. Complain not then, that ſhe departed hence *in the midſt of* her *age*, for a *vertuous life is a* [4] *long life*. Untimely her death was; but, as the Father of *Alexander* ſaid [5] of his Friend *Hipparchus*, the *untimelineſſe* was not unto her ſelf, but unto us: *Not unto her ſelf*, for, *God* [6] *took* her: no, *nor yet unto us*, for, *The* [7] *good will of* our *God be done.*

(3) *Illum non emoui, ſed emigraui, & mutare amicos non relinquere intelligeres.* (4) Wiſdom 4 7,8,9 *Placita erat Deo anima illius, & in brevi ſpatio multa complevit.* S. Hieron. *Epitaph.* Lucinij.

(5) Plutarch. *Apothg. in* Philippo. (6) Gen. 5.24. (7) Matth. 6. 10. Acts 21. 24.

Life may by no meanes be neglected; *great is the bleſsing of long life*, eſpecially there, where it is *found* in [1] *the way of wiſdome*: Yet, compare the *long life* of common perſons with the *ſhort life* of this ſingular Chriſtian: In *looking for, and haſting unto the coming of the day of God*; many a One is ſo *dull*, ſo *ſlow*, that, after the irkſome *labours and ſorrowes of fourſcore yeares*, his unprepared ſoul beginneth to cry, *O ſpare me a little before I go hence.* But, this Chriſtian began *early in the Morning*, and [loe] ſhe hath *finiſhed her courſe* betimes. She [2] *found favour with the Lord* in the [3] *midſt of her age*; The *Race which was ſet before* her, ſhe *run*, as well *with good ſpeed*, as with *patience.*

(1) Whereas *green fruit and a young man want their true taſte*: *Old age is the veſſel of prudence.* (2) *Nos dolendi magis qui quotidiè ſtamus in prælio peccatorum, quàm iis ſordidamur, vulnera accipimus, & de otioſo verbo ſumus reddituri rationem.* Idem. ibid. (3) Eſay 57.1 *in my ſay concerning Mrs.* Rutter, *as our ſaid of S.* Anſelm. *Hoc tempus ei datum eſt, ut majus bonum ei in æternitate daretur.*

She ran, and *ſo ran, that*, at the one half of her yeares ſhe *obtained mercy*,

Call to mind her *dayes* which ſhe hath *paſſed*, you will acknowledge them [1] *worthy* your *imitation*, yea, and *worthy* your *thankſgivings* too; Think upon her *preſent life*, you will finde in it *Life more abundant*, Life moſt *worthy* your more *abundant thanks*, moſt worthy your *more abundant rejoycings* too. True, WE cannot *roll away the Stone* from her grave, but in due time, *the good Angel in my Text* [2] will.

Yea, She her ſelf, *being* [1] *dead, yet* [2] *ſpeaketh*, while her *firſt Reſurrection* is an earneſt of her *ſecond*. Wherefore, *Let not your heart be troubled*. Or, *if for a ſeaſon* troubled it be, imitate Her for whom ye mourn; As ſhe did, ſo do you; *Believe in God, believe in Chriſt*, then [*as ſhe doth, ſo ſhall ye*] ye ſhall enjoy *manſions in my Fathers Houſe*: rather, [*as ſhe doth, ſo ſhall ye*] ye ſhall *glorifie* your *God, as God*. *Time it ſelf* [3] *muſt dye*: yea, *Death it ſelf* [4] *muſt dye*: but, every ſoul which rejoyceth to *glorifie God* [5] endureth for ever; for which *everlaſting mercy*, and for *every other mercy of his*, both to our *bodies*, and to our *ſouls* ever [*for ever!*] bleſſed be *the Name of the Lord*. Amen.

(1)—*ætatem ultra pueri.* L. Florus. *lib.* 1. *Prolog.*

(2) Hoſ. 6. 2

(1) 1 Cor. 15. 32

(2) *Fiducia Chriſtianorum reſurrectio mortuorum.* Tertul.

(3) Rev. 10. 6

(4) 21. 4

(5) *Quamdiu hic moramur, peregrinamur à Domino: Ad hoc nati ſumus, ut maneamus æterni,* Hieron. *ad* Paul. *ſuper* Bleſillæ *filiæ obitum.* Therefore as She, *in her Funeral Rings Poſie*, ſaith, *I am not loſt, but gone before*: So we *Non amiſimus, ſed præmiſimus.* Auguſt. *ad* Italicam *viduam. Epiſt.* 6. *Non mœremus quod talem amiſimus, ſed gratias agimus quòd habuimus, imò quòd habemus: Deo enim* [Matth. 22. 32] *vivunt omnia, & quicquid revocatur ad Dominum, in* [Eph. 3. 15.] *Familiæ numero computatur.* S. Hieron. *ad* Euſtoch. *in Epitaph.* Paul.

THE

THE *Jewes* when they *build a Houſe*, are [1] bound to *leave ſome part of it unfiniſhed*, in remembrance of the *deſtruction* of *Jeruſalem*; By the ſame Rule, in memory of this Friends *diſſolution*, I ſhould break off here; I ſhould here leave my *Diſcourſe*, dying [2] at the *Gentlewomans* Grave, *unperfected*: Beloved, *compaſſe all* that is before me *I cannot*; yet, neither am I *inconſtant unto* [3] *my ſelf*, neither dare I be *forgetful of my God*, even of your God and mine. *viz.* What *prayſes* I bring, I *ſacrifice*, not unto *the dead*, but unto [4] *Him who is alive*, and *liveth for evermore*: Wherefore

(1) J. G. *out of* Leon Moden. *digl.* Rili Hebraia *Part.* 1.
(2) John 11. 16

(3) See the method propoſed, p. 272.

(4) Rev. 1. 18

By theſe *few* and *ſlender* inſtances which both I have *newly given*, and you have *patiently received*; I ſay, by theſe *few* and *ſlender* inſtances of thoſe *many* and *large* favours wherewith the Lord richly [1] *enamelled* the *perfections* of this One, ſingle, ſhort-lived Friend; Judge [I pray you] between Our God and Us, concerning the *whole multitude* of his *mercies* toward *Us*, toward *Ours*, toward *all believers* [*from common mercies*] not

(1) That may be truly ſaid of this Mrs. *Dorothy Kutter*, which was ſaid of *Socrates*, *whoſoever knew him, loved him, and honoured him; and they that did not ſo, it was becauſe they did not know him.*

not excluding *unbelievers* and reprobates.

Concerning life *paſt*, *preſent*, *future*, day by day, *hour by hour*, doth this God *vouchſafe*, *renew*, *accumulate*, upon theſe ſinful *ſoules* and *bodies* of ours, mercies *multifarious*, *numberleſſe*, *unſearchable*!

Thanks be unto God for his unſpeakable gifts; Utter them we cannot; *Point toward them* [1] we may: Reviſe a little thoſe *three great Kingdomes* upon which we were entring; having a little viewed them, inform me [*if you are able to inform me*] how *manifold*, and how *unfeigned* Thankſgivings are, from us, due unto Him *whoſe Name is* WONDERFUL.

And yet, before we ſtep unto *the Globe of the Univerſal World*, you will glance an eye [upon *a leſſer Mapp*,] upon the little *mapp of this little word* [1] MAN. For,

Conſider this *dear Gentlewoman* [which ſhall hereafter *reſt in peace*;] Conſider theſe *perſons here ſpoken unto in my Text*, theſe *whineing* Diſciples, theſe *ſorry Fiſhermen*; Make a *grand inqueſt* upon theſe and all other *believers*, [How highly ſoever their nature is now exalted] their *Father was an Amorite*, their *Mother a Hittite*: Examine [1] every Child of *Adam*; At the beſt, *Vanity is light*; but as for man, He *is lighter*, even *a thing of nought*; worſe [2] then nought. What [ah]

(1) *Quia ipſa ſibi obſtat magnitudo, rerumq; diverſitas aciem intentionis abrumpit, faciam quòd ſolent qui terrarum ſitus pingunt; in brevi quaſi tabella, totam ejus magnitudinem amplectar.* L. Florus, *l.* 1. *Prolog.*

(1) *How little more, alas, Is man now then, before he was, he was!* Donns Poems.

(1) *Retro've primordia, attende media, memorare noviſſima; hæc pudorem adducunt, illa dolorem ingerunt, illa metũ incutiunt. Cogita unde venêris, & erubeſce; ubi ſis, & ingemiſce; quo vadis, & contremiſce.* Bernard. *Serm. de primord. & noviſſim.*

(2) Pſa. 62 9

[ah] What is a *lump of* [3] *menſtruous fleſh*, that the *pure*, the moſt *holy* God, ſhould not utterly *deteſt*, utterly *deſert* it? How is it, that God, God who [4] rejecteth *fallen Angels*, ſhould have any compaſſion at all for *ever-falling man*? for a *croſſe-grained* off-ſpring of a *prodigious* Traitor? for a *pernicious brood* of *viperous* Wretches?

Beloved, ſeeing our firſt Parents [1] deſpiſed their Creatours goodneſſe, ſeeing we [like them] *thwart* his will [2] *ever thwart* his will! What *future good* could poſſibly be foreſeen in [3] any of us, which might [in the leaſt] *move election*? Alas, originally there ſpreadeth in every one of our hearts, the *loathſome ſeed* of [4] *every wickedneſſe* whatſoever! There dwelleth in us that *Luſt* which naturally *luſteth after the vileſt ſins* imaginable! We finde within our ſelves [5] *matter worthy reprobation*; but, what finde we *worthy* Gods *election*? Verily, when all that can be ſaid in our behalf, is fully ſpoken, all will [6] ſignifie *a new-nothing*: Nothing except *guilt*; except *inbred, hereditary, inveterate, malicious* guilt! We muſt be [7] *predeſtinated, according to the purpoſe of him who worketh all things after the counſel of his own will*, before we can *obtain an inheritance*; Through [8] *ſanctification of the Spirit unto obedience*, our *calling and election* [9] is made *ſure* and evident unto us; but, it muſt be [10] *according to the foreknowledge of God the Fa-*

(3) Ezek. 16. 6

(4) Pſalm 8. 4 Heb. 2. 16.

(1) Compare 2 Sam. 12. 9, 10. with Gen. 2. 16, 17.
(2) 6. 5 8. 21
(3) Rom. 3. 19, 23, 27
(4) 7. 7, 13 Matth. 15. 19 Revel. 18. 2 Eſay 2. 22
(5) Job 4. 17, 19 9. 15, 20, 21 22. 2, 3, 5 25. 4, 5, 6 14. 3, 4, 17
(6) Rom. 3. 9, &c. Lam. 3. 12 Heb. 12. 29
When *Nonius* rode in a triumphal Chariot, *Catulus* ſaw cauſe to ſay, *What a deal of dirt is this Cart filled with!* See *Gen.* 3. 22. and *Rom.* 3. 19.
(7) Eph. 1. 11
(8) 1 Pet. 1. 2
(9) 2 Pet. 1. 10
(10) 1 Pet. 1. 2

Father, that we are *elected unto* (11) this *ſanctification*: To *know* our *election of God*, it (12) becometh us; but, it becometh us to know that our election was of God (13) *before all worlds*: The *holy Calling wherewith* we are *called*, is (14) *not according unto our works, but, according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began.* We differ from other men, but (15) *who made the difference?* Who (16) *maketh thee to differ from another?* We are *kept by the* (17) *power of God through faith unto Salvation*; but, that *faith* is (18) the *faith of Gods elect*; Whom God *juſtifieth*, them he (19) *calleth*, whom he *calleth* [them he did predeſtinate;] *them he* (20) *did predeſtinate to be conformed unto the image of his Son*: If (21) *according unto the good pleaſure of his will* he *predeſtinated* us unto *ſalvation*, it is becauſe he *predeſtinated us unto the* (22) *adoption of Children* by Jeſus Chriſt unto himſelf; If we (23) *be holy, and without blame before him in love*, it is becauſe (24) he hath *choſen us in him before the foundation of the world*: And all this, to *the* (25) *prayſe of the glory of his grace*: wherein he (26) hath *made us accepted in the Beloved*! Not unto us, O Lord, *not* (27) *unto us, but unto thy Name give the glory*; for, the *Scripture hath* (28) *concluded* us *all under ſin*, the Scripture *hath* (29) *concluded* us *all under unbelief*; Of our ſelves, there is (30) *none that doth good, no*

(11) Col. 3. 12
Phil. 2. 15
(12) 1 Theſ. 1.4
(13) Eph. 1.4
(14) 2 Tim. 1.9
Tit. 3. 5
(15) Rom. 3. 22
(16) 1 Cor. 4 7
(17) 1 Pet. 1.5
(18) Rom. 3. 22
Tit. 1. 1
(19) Rom. 8. 20
(20) 29
(21) Eph. 1. 5, 11
(22) 5
(23) Phil. 2. 15
Epheſ. 1. 4
(24) ibid.
(25) *v.* 12
(26) *v.* 6
(27) Pſalm 115. 1
Jer. 9. 24
1 Cor. 1. 30, 31
(28) Gal. 3. 22
(29) Rõ. 11. 32, 3. 12
(30) Jer. 17. 9
En cada caſa ay un Ladron; *In every houſe liveth a Thief.*

not one; If we look no further then our ſelves, (31) *Hell is our portion.*

Thus in [our leſſer Mapp] *Sins microcoſm*, is found ſuch a world *of guilt*, ſuch a world *of provocation*, ſuch a (1) *loſt world*, that, [as he is now *encentred* in the *midſt of the Univerſe*,] man [*vain man*] juſtly appeareth a moſt inconſiderable *ſpot*; leſſe [far leſſe] *then the* (2) *leaſt of thy mercies*, O Lord!

Yet [loe] with what a (1) *circumference* of bleſſings haſt thou *encircled* this vile Malefactor? this moſt unworthy wretch, a wretch ſo (2) *mercileſſe unto himſelf*, ſo (3) *mindleſſe* of thee *his God*! O Lord our God, the more (4) undeſerving *ſinful-we* are [on the left hand, and on the right hand] the *larger* the *globe* (5) of thine *Univerſe*, ſo much the greater *prayſes*, *bleſsings*, and *thankſgivings* are ever, from us, due unto thy *dreadful Name*, for all thy mercies.

(1) Gen. 6 5, 6
Rom. 3. 10, ——10
Job 4. 17
7. 17, 18
9 2
11. 11, 12
14. 10
15. 14, 16
25. 4, 6
34. 15
(2) Gen. 32. 10
(1) Pſalm 32. 11
(2) Prov. 8. 36
(3) Eſay 17. 10
43. 22
Jer. 2. 32
(4) Rom. 5. 20
(5) Pſal. 84. 5

Whether to Unbelieverrs, or unto Believers. To Unbelievers whether already dead, or now living.

To them who died in Unbelief, It is the Lords mercy;

Firſt, How long ſince ſoever they were caſt into Hell, *that into Hell they were not* (1) *ſooner caſt.*

(1) Rom. 9. 20, 21
Eſay 64. 8
Prov. 16. 4

Secondly, How great ſoever the *meaſure* of their *guilt* and *pain* is, that (2) *greater it is not.*

(2) Pſalm 145.9 103. 10

Thirdly, That, the *utmoſt meaſure* of their puniſhment is (3) *deferred until the great and terrible day* of the Lord.

(3) Jude 11. Matth. 16.27

Fourthly, That their *Carcaſſes* which *did ſin, and ſhall ſuffer* with their ſoules, *are reſpited from Hell* (4) *until the general Reſurrection.*

(4) John 5.29 1 Theſ. 4.16

Fifthly, That both their ſoules and bodies had obtained everlaſting mercies, *had they not* (5) *fallen from* that *perfection* wherein they were created.

(5) Eccl. 7. 29 Hoſ. 13. 9 Job 34. 11

To them who live in a ſtate of Unbelief, It is the Lords mercy,

(1) Lam. 3. 22

Firſt, That they are *not* (1) *already* hopeleſſe, and helpleſſe *in Hell.*

(2) John 3.18 Gal. 3. 10

Secondly, That the *preſent troubles* of their heart are *not* (2) *worthy to be compared unto* the ſevere *judgements which they deſerve.*

(3) Pſalm 17. 14 Eccleſ. 9. 1, 2 Matth. 5. 45 Palm 73. 3 —7

Thirdly, That, though they deſerve no mercy at all, they have (3) ſo large a *portion in this life.*

(4) Rev. 2. 21 Rom. 2. 4 1 Pet. 3. 19

Fourthly, For that the *long-ſuffering* and (4) *forbearance* and *goodneſſe* of their God, daily *inviteth* them *to repentance.*

As

As for the perſons ſpoken unto in my Text, they finde Matter of thankfulneſſe:

Firſt; *For the Kingdom of this world.*

Firſt, *For their very being*: for that, they [were] *are any part of the Univerſe*; Friends, It was, it is the Lords mercy that ever there were *ſuch creatures in the world* as were *theſe Diſciples* in my Text. *There is one fleſh* (1) *of men*; And that is wonder, if we call to mind how, and againſt whom *Adam* tranſgreſſed: Be it, that, *rather then leſſen the number of his ſeveral kinds of creatures*, mankind God will continue; One would think, He would ſooner *raiſe up Children* (2) *out of theſe ſtones* under our feet, then, *from out of the loines of* our firſt Father: Theſe ſtones never offended God as *Adam* [once *the* (3) *perfect image of his God*!] did. That, the *determinate Counſel of God* ſhould before time was, *decree his own Image*; that, *at the beginning of time*, he ſhould ſay, (4) *After our own Image let us make man*: that, Having made man after his Image, God ſhould (5) *put all things under his feet*; that, Having put all things under his feet, God ſhould (6) *preſerve the nature of man*, who (7) *ſlighted all things*! Verily, there is no motive, no ground at all for this; but meerly, the perpetual *praiſe of his great Name*!

(1) 1 Cor. 15. 39

(2) 2s Mat. 3 9

(3) Gen. 1.27

(4) Gen. 1.26

(5) Pſal. 8.6
(6) Gen. 2.17 Nehem. 9. 6 Job 7. 20 Pſalm 36. 6
(7) Gen. 3.17 2s 2 Sam. 12. 8, 9. 2nd Pſalm 50. 17

Next, For *their not being in Hell*: It is the Lords mercy that theſe Diſciples [*for as much as they alſo were the Sons of Adam*] did not [only] juſt *live to* dye in Hell; that, inſtead of having their *heart troubled in their body*, their *ſoul* was not flaming *in Tophet*! But (1) *God will have mercy upon whom he will have mercy*: Although *man unto this day diſregardeth his God*; Unto this day, *God* (2) *regardeth man*: Man *quickly deſtroyed* himſelf; God *patiently continueth* (3) mans *Preſerver*.

(1) Rom. 9. 15

(2) Pſalm 8. 4

(3) Job 7. 20

Thirdly, For *being under no more troubles of heart*. You have heard of the *calamity of Job*; But, what was *Jobs* miſery, in compariſon of thoſe (1) *bitter curſes and fearful judgements* unto which mans *ſinful nature* is moſt juſtly expoſed! Horrible was the *anguiſh* of *Francis Spira*; but, was His *anguiſh* equal unto that of *damned ſoules*? The fires which (2) conſumed *de Launes Houſe in Lothbury, London* [Oh, how *amazing*! yet] were not to be complained of, if we call to mind Hell-flames. Feed a condemned perſon with *bread of affliction and water of affliction* all the yeares of his life, he will acknowledge it a *favour*, that the *hour of his execution* is deferred; Sirs, the laddeſt and moſt *forlorn condition upon earth*, is a merciful eſtate unto him who *deſerveth everlaſting burnings*. *Deliver me not over unto the will of mine* (3) *enemy*, O God.

(1) See Deut. 28. 15—68

(2) *Anno Dom.* 1662. *Decemb.* 26.

(3) Pſal. 27. 12 Matth. 13. 39

Fourthly,

Fourthly, *For temporal mercies*. *Nicanor* had as *hard thoughts of his Prince*, as *natural men* have of their God; ever and anon, *like many unthankful English Subjects*, he would be *detracting* (1) *from his Soveraign*; This his Soveraign knew, yet, took occasion to relieve his wants; now that he had received Relief, *Nicanor* was never so well, as then, when he was speaking well of this King; at which the King, *See* [said he] *It is in my power*, if I please, *to hear or evil or well*. Christians, the Lord doth not only *deliver us from execution*, but, *furnish us with food and raiment*: Yea (3) he freely *giveth us all things appertaining unto life*! Oh, let it (4) be in His power *to make us speak well of him*. The same Sun which *stood still at the* (5) *command of Joshua*, runneth *a daily race* to give us light: That Moon which *stood still* (6) *over the Valley of Ajalon*, night by night *attendeth us while we sleep*: God *telleth all* (7) *the Starres by their names*, and accompteth them *all few enough* to do us service? He hath placed us *in the very midst of whole multitudes of blessings*: His blessings do *crowd upon us*, as living *creatures* did upon *Noah at the door* (11) *of the Ark*; they *throng upon us*, as they did *upon Adam in his* (9) *first creation*; they *swarm about us like Bees*, like Bees *about honey*, and (10) *we sing*. *Solomon* did well to write of Herbs from the Hyssop to *the* (11) *Cedar*; We want more *Aristotles*, more *Plinies*,

[1] *Plutarch.* Apotheg. ubi supra.

[2] Ὁρᾷτε ὅτι πρὸς ἡμᾶς αὐτὸς ἐστι καὶ τὸ καλῶς καὶ τὸ κακῶς ἀκούειν. ib.

[3] *Videas* Bellarminum *De Ascensione mentis in deum per Scalas*. A Book so useful that I am translating it into *English*.

[4] Psal. 107.4

[5] Josh. 10. 13

[6] 2 Kings 4.12

[7] Psalm 147.4

[8] Gen. 7. 9

[9] 2. 19.

[10] See Psal. 118.12

[11] 1 Kings 4.33

nies, more *Philoſophers*, and more *Secretaries of Nature* to number up the good works of our God; With what plenty of *water, woods, graſſe, Cattle, fiſh, fowl*, &c. doth God *accomodate divers unknown Regions* (12) of the World, as if his bounty would *prepare a Table in the wilderneſſe*, againſt man come thither to inhabite his mercies? We, *upon whom the latter* (13) *ends of the world are come*, enjoy to our eaſe, the *help*, the *benefit*, the *ſtudies*, the *arts*, the *experience*, and the *labours* (14) of *all ages from the beginning of the Creation* unto this more then *five thouſandth* year of the World! For which of all theſe *common mercies* can we neglect to give *eſpecial prayſes* unto our God?

[12] Pſal. 50. 10, 11 104. 30 Acts 17. 26 Job 24. 5 38. 26, 27

[13] *as* Jer. 23. 20 and Hoſ 3. 5

[14] *See* Gen. 4. 20 Joſh. 24. 13 Prov. 8. 12 Eſay 28 23-29 Exod. 35. 30 —— 35

It is uſual with perſons *great and Childleſſe*, to ſettle their *Inheritance* upon ſome *adopted Kinſman*, that ſo their *Lands may be called after their name*; but (1) ſeldom do they give their *goods and chattels* too unto the ſame perſon whom they make their Heir; theſe they diſtribute [as *Legacies*] *unto other of their Kinred*. Beloved, that we may not want matter for our thankſgivings, the (2) *Father of mercies* beſtoweth upon us (3) *land and goods* too! We are unto Chriſt, not only *Heirs*, but *Executors* and *Adminiſtratours* too. Oh let it be the prayſe of our God, that, although the *circumference be as wide as heaven*, yet (4) *earth is the Centre*; and although *that* be the *Throne*, yet *this is the footſtool*.

[1] *See* Gen. 21. 12, 14

[2] 25. 5, 6

[3] Rom. 8. 32

[4] Pſalm 115. 16 1 Chron. 28. 2 Eſay 66. 1 compare Mat. 5. 35 with Pſalm 48. 2

The

The *portion of the wicked is* (1) *only in this life*; by the ſame method, the portion of the Righteous ſhould be *only in the next*: but, herein is *matter worthy Thankſgivings*; that, although the Lord *granteth* unto us his *Ephah*, he *grudgeth not* his (2) *homer* too; that although we partake of the (3) *bleſsings of* his *right hand*, he imparteth likewiſe the *bleſsings* of his *left hand*: that, although he hath given us a *poſſeſsion in the ſouth-field*, he addeth alſo (4) *water-ſprings*; beſides the *upper-ſprings*, *nether ſprings* too: *A feather in the hand is worth a bird in the ayre*; we have *the bird in the ayre* and the *feather in the hand* too; Though *grace and glory* be vouchſafed unto us, *no good thing is* (5) *withheld* from us; although there be *ſet before us the* (6) *Kingdom of Heaven and the righteouſneſſe thereof*, we are not diſallowed *the* (7) *Mammon of unrighteouſneſſe*.

[1] Pſalm 17. 14

[2] Exod. 16. 36
Pſalm 112.2,3
(3) Prov. 3,16

(4) Joh. 15. 19

(5) Pſalm 84. 11
(6) Matth 6. 33
(7) Luke 16 9

The heir ſo long as he is a child (1) *differeth nothing from a ſervant though he be Lord of all*; Let it be the praiſe of our God, that, we here *in our minority*, are uſed *more like children then ſervants*; It ſufficeth that we are (2) *aſſured of life to come*; nevertheleſſe [*over and above that*] we have *the promiſe* (3) *of this life* too; Since our (4) *expectation is from God*, we may well *feed upon the* (5) *hope that is ſet before us*; [yea, ſee] while we (6) *ſit together with Chriſt in heavenly places*, he hath given unto us *the* (7) *ful-*

(1) Gal. 4. 1

(2) Joh. 17.3

(3) 1 Tim. 4 8
2 Pet. 1. 3
(4) Pſal. 62. 5
(5) Col. 1. 5
(6) Epheſ. 2. 6
(7) Pſal. 115 16

fulneſſe of the earth! He *prepareth* (8) *manſions* for us *in my Fathers Houſe*; but [*that is not all*] he likewiſe *removeth* (9) *troubles from our hearts in this world.* Chriſtians, *Be* (10) ye *careful for nothing*; He who provideth this *little* (11) *thin body of mine* to feed thoſe (12) *wormes which ſhall dwell with me in my grave*; though I (13) am *a worm and no man*, will (14) *never leave me nor forſake me*; Chriſtians, *In all things* (15) *give thanks*, becauſe *all things* (16) *work together for* your *good*: As aſſuredly as (17) *Chriſt is Gods*, and *ye are Chriſts*, ſo aſſuredly *all things are yours*; and, *if all things are yours*, then *all things are matter worthy of your thankſgiving.*

(8) John 14.3
(9) 1
[10] Phil.4 6
[11] As little as that of *Chryſippus*, or as that of *Zachæus*.
[12] Job 19. 26
24. 20
17. 14
[13] 25. 6
Pſalm 22, 6
[14] Heb. 13 5
[15] 1 Theſ. 5. 18
[16] Rom. 8. 28
[17] 1 Cor. 3. 22, 23

Matter of Thankfulneſſe.

Secondly, *For the Kingdom of Grace.*

Were there no *Church of God* extant under the whole Heavens, yet, unto *man deſerving hell-flames*, no ſmall favour it is, if, *inſtead of ſuffering torments in hell*, he may live a while upon *the face of the earth.* So, were there no *manſions in my Fathers Houſe*, yet, to *man unworthy to live in this World*, a very great mercy it is, if he be ſuffered to live, not *in this world* only, but *within the pales* alſo *of the* (1) *holy Catholique Church.* For,

[1] *Id agamus, ut omne tempus noſtrum ſit, quod eſſe non poterit, niſi nos eſſe cœperimus.* Seneca *Epiſt.* 72 *O inſenſati, deluſi, & infatuati Philoſophi!*

First, Were Religion meerly a *forged invention*, were it as meer a *device to over-*

awe

awe fools, as *Atheists* would [vainly] have it; yet, since *most men are* [1] *so greedy to devour one another*, the *awe* which *accompanieth Religion* must necessarily prevent very many and very great inconveniences among us.

(1) *Homo homini lupus.* Prov. 30. 14 Psalm 17. 12 56. 1, 2 Micah 7. 2 Gen. 10. 9

Next, All *people* [1] *will walk every one in the name of his god*; rather then not please his mind with one sort of Religion or other, man will *delude* his ignorant *soul* with some or other kind of [2] *will-worship*.

(1) Micah 4. 5 (2) *Ex arbitrio, non ex imperio.* Tertul. *contra* Psychic. *cap.* 13.

Thirdly, In [1] *Judah is God known*: I bow my knees to the Lord Jesus, giving thanks often for *spiritual blessings* by me received, while I was (*long since*) of the *royal foundation*, as well at *Westminster Colledge*, as at *Trinity Colledge* in *Cambridge*: In which Trinity Colledge, Unto mine acute [2] Chamber-fellow was [3] brought the gift of *ten shillings from a concealed Benefactour*; Need enough of so good an Angel my Chamber-fellow had, and *a very ingenious Epistle of Thanks* he wrote; but, I cannot easily forget, how this (*my Chamber-fellow*) night by night *wracked his braines*, and *brake his sleep* in conjecturing who, or what Friend he might be, which *unexpectedly* bestowed upon him so *acceptable a gift*; (whether he was the *worthy* [4] *Master of our Colledge*; or whether, that *lover of all goodnesse* our [5] then *Vice-Chancellor*; or whether the then and there [6] *Tutour* of the then and there [7] *Duke* of *Buckingham*; or whether, some *one of our eight Seni-*

(1) Psal. 76. 1

(2) Sir *Hicks.*

(3) By a religious Fellow of our House, Mr. *Peter Samwaie's* by name.

(4) Dr. *Cumber*, Dean of *Carlisle.*

(5) Dr. *Richard Holdsworth*, Master of *Emanuel Colledge.*

(6) Dr. *Aiglobie.*

(7) *George Villers.*

Seniours; fain, fain he would have found it out; but, ſtill *the more he conjectured, the more he was to learn.* Beloved, the very ſame was the caſe of thoſe [8] *Athenian ſeekers* who ſacrificed *unto* [9] their *unknown God.* Give a Philoſopher *one, two, three* dayes to reſolve you what God is; *what God is not he can tell you*; but, *what God is*, he will be *further to ſeek at* the *three dayes end*, then he was *at* the *firſt.* Friends, ſee a [10] *fair houſe*, you preſently aske who is *the owner*; Light upon a *choyce* [11] *Book*, you would willingly be told, who is *the Author*; receive *a kindneſſe*, gladly ye would [12] learn *unto whom you owe your thanks*; Sirs, The *Gentiles*, they took notice of *this worlds great Fabrique*, but could never learn *the* [13] *Builders Name*; The *Book of Creatures* they *ſtudyed* much, but, could *never* [14] *finde out who was the Creatour*; *Raine from Heaven, fruitful ſeaſons, food and gladneſſe of heart* they [15] received, but could *never inſtruct themſelves of the Donor*: whereas we *within the pales of the Church* are [or may be] ſoon redeemed from this *groſſe ignorance*; from this *unſatisfying*, this *diſquieting curioſity*; I ſay, unto every one of us *within the* [16] *true Churches of Jeſus Chriſt*, may eſtſoon be made known who *the maker, and giver of all good things*, is: we need not, now, to be taught, that *the only Potentate* unto whom we owe all our thanks, is, the God *of our prayſes*, even *the* only *true God.*

Fourthly,

(8) Acts 17. 21
(9) 23.
(10) Heb. 3. 3, 4
(11) Witneſſe the *Epiſtle to the Hebrews*, the Books of *Ruth* and of *Job, & ſim.*
(12) Gen. 32. 29 Judges 13. 17
(13) Compare Exod. 6; Pſal. 83. 18. with Acts 17. 23
(14) For *Ariſtotle* and others fancied *the world* was eternally *without beginning.* See *Heb.* 11. 3.
(15) Acts 14. 17
(16) Pſal. 48. 3 Eſay 12. 5 2 Chron. 20. 9 1 Kings 8. 43 Pſalm 75. 1 1 Tim. 6. 15.

Fourthly, The *excellence of knowledge*, *is*, that [1] *wiſdome giveth life unto them who have it.* *Anaxagoras*, rich, as well in Cattel, as in Lands, *unprofitably* [2] *ſuffered his Lands to be devoured* by his Cattel; nay, he *forſook all to travail* after Learning: at laſt *returning home*, and finding his *houſes ruinated*, his *lands unmanured*, his *cattel ſcattered*, *ſpoiled and loſt*; he ſalved all [3] ſaying; *I had not been ſafe, if theſe had not periſhed.* Chriſtians, what made *Anaxagoras*, and moſt other of the *Philoſophers* ſo *profeſſedly* deſpiſe *this worlds goods?* What made *Cleanthes* labour hard *night by night* that he might purchaſe leiſure *to ſtudy day times?* What made *Democritus*, firſt *waſte his whole Eſtate in travails*; and then, that he might be the *better diſpoſed for contemplation*, deliberately, and wilfully *put out his own eyes?* Verily, their *ultimate ayme* in theſe their ſelf-denials, was to [4] underſtand *the ſweetneſſe of a vertuous life* (of life to come *They* dreamed not:) And yet after all their ſearch, the beſt of their *moral Philoſophy* fell infinitely ſhort of our [5] *Evangelical Precepts*: Dear Chriſtians, were there *no Hell to be avoided*, *no Heaven to be expected*, yea, and *no God to be honoured*, yet *a greater happineſſe no perſon* upon earth *could poſſibly attain*, then *to walk in a Goſpel-converſation.* *Mortifie* [6] *your affections*, *walk uprightly*, have [7] your *converſation honeſt*, be [8] *blameleſſe and harmleſſe*,

(1) Eccl. 7.12

(2) *Anaxagoras potius oviбus quam hominibus philoſophatus fuit.* Apollonius Tyaneus.

(3) *Non eſſem ego ſalvus, niſi iſtæ periiſſent.*

(4) *Socrates erat Homo & corpore puriſſimus, & animo optimus, & vivendi ratione perfectiſſimus, & in dicendo ſuaviſſimus, qui pè cum Deo, & ſanctè cum hominibus verſabatur.* Max. mus. Tyrius. Epicurus & ſancta, & recta præcept. Seneca

(5) *In iis quæ apertè in Scripturis poſita ſunt, inveniuntur illa omnia quæ mores vivendi continent.* Aug. *de doct. Chriſt.* lib 2 cap. 9.

(6) Col. 3 5. Prov. 11. 3

(7) 1 Pet. 2. 12

(8) Phil. 2. 15

lesse, speak not [9] *evil one of another, provoke* [10] *none, envy* [11] *none, recompence* [12] *to no man evil for evil, be not* [13] *overcome of evil, but overcome evil with good, if it be possible as much* [14] *as in you lyeth live peaceably with all men; submit your selves to* [15] *every ordinance of man; let every soul be* [16] *subject unto the higher powers; honour* [17] *the King, give* [18] *honour unto whom honour is due, in honour* [19] *preferring one another;* [20] *forgive, nay* [21] *love your enemies, do good* [22] *to them that hate you, love* [23] *your Neighbours, as your selves; bear* [24] *all things, believe all things, hope all things; Love as* [25] *Brethren, be* [26] *merciful* [27] *pitiful, and* [28] *tender hearted, easie* [29] *to be entreated, given to* [30] *distribute, be* [31] *courteous and* [32] *liberal, be* [33] *sober minded, and low* [34] *in your own eyes; In your* [35] *patience possesse ye your soules; In every estate be* (36) *content; Take* (37) *no thought for to morrow, cast your care* (38) *upon him that careth for you, Rejoyce* (39) *alwayes* &c. Beloved, *Who is he that* (40) *will harm you,* if ye follow after these and the like *Gosspel duties?* nay, thus do unto your selves, and *men* (41) *shall speak good of you;* nay, you your selves shall be *a* (42) *reward unto your selves.*

(9) James 4. 11
(10) (11) Gal. 5. 26
(12) Rom. 12. 17
(13) 21
(14) 18
(15) 1 Pet. 2. 13
(16) Rom. 13. 1
(17) 1 Pet. 2. 17
(18) Rom. 13. 7
(19) 12. 10
(20) Luke 6. 37
(21) Mat. 5. 44
(22) ibid.
(23) 22. 39
(24) 1 Cor. 13. 7
(25) (27) 1 Pet. 3. 8
(26) Luk. 6. 36
(28) Eph. 4. 32
(29) Jam. 3. 17
(30) 1 Tim 6. 18
(31) 1 Pet. 3. 8
(32) 2 Cor. 8. 2
(33) Tit. 2. 6
(34) Phil. 2. 3
(35) Luke 21. 19
(36) 3. 14 Heb. 13. 5

1 Tim. 6. 8. Phil. 4. 11. (37) Matth 6. 31, 34. (38) Phil. 4. 6. 1 Pet. 5. 7. (39) 1 Thess. 5. 16. (40) 1 Pet. 3. 13. (41) Psalm 49 18. Rom. 13. 3. (42) 2 Cor. 1. 12. *Virtus sibi præmium, & wheresoever grace cometh, grace payeth for her lodging.* οὐ τὸ εἰδέναι μόνον φρόνιμος, ἀλλὰ καὶ τῷ πράκτικος. *Arist. Ethic.* lib. 7. cap. 11.

Fifthly,

Fifthly, *He hath ſhewed thee* [1] *O man*: Man is *duſt and aſhes*; And that God himſelf ſhould *deſign to ſhew man what is good*, This is a *fifth particular worthy your Thankſgiving*: They who collect *the lives of the Philoſophers*, are very exact in naming whoſe *ſcholars*, whoſe *hearers* they were; It is praiſe enough for *Carneades* that [2] *Chryſippus* taught him: For *Ariſtotle*, that ten yeares together he learned knowledge from divine *Plato*; If *Cleanthes* be the Diſciple of *Zeno*, *Cicero* may ſafely term him, *a* [3] *Stoick of the higheſt rank*: Nor could *that* [4] *Oratour* do more for his *own* [5] *ſon*; then to place him under *Cratippus*, and that too in *Athens*: Therefore, St. *Paul* ſpake well for himſelf, in declaring how he had been [6] *bred up*; not only in *Jeruſalem*, but alſo *at the feet of Gamaliel*. It is a felicity well worthy [7] our prayſes, if *Pythagoras* or *Plato*, *Socrates* or *Solon*, *Plutarch* or *Seneca*, *Juſtin* or *Lipſius*, *Cook* or *Littleton*, may be able to inſtruct any of us wherein we may *paſſe this tranſitory life* unto our beſt advantage; but more, far more worthy *our prayſes* it is, if the *wholſome waters* whereof we drink, be pumped, *not out of the head* of ſome mortal man, but, *out of the fountain of living water*. The Precepts which we follow, are, like thoſe of *Xenophon* to *Cyrus*, they are *Baſilicon Doron*, they are *Eikon Baſilike*, they are not the *ſcattered ſentences of obſcure Sibylls*, nor the doubtful *Reſponſes*

[1] Mic. 6. 8. Numa Pompilius, *hæc omnia quaſi monitu deæ Egeriæ, quo magis barbari acciperent.* L. Florus, *lib.* 1. *cap.* 2.

[2] *Niſi Chryſippus eſſet, ego non eſſem*, ſaid *Carneades*.

[3] *Stoicum miſorum gentium.*

[4] *Cicero.*

[5] *Marcus.*

[6] Compare Acts 22. 3. with Acts 5. 34, 40

[7] *Rari ſunt qui philoſophantur.* Ulpian. *de excuſationib. lig.* 5.

[8] *Christ is truly such a one, as by* Valerius Maximus *lib.*7. Pythagoras *was called, Perfectissimum sapientiæ opus; and as* Socrates, *Humanæ sapientiæ quasi terræfire oraculum:* and as the same *Socrates* by *Eunapius*, Πεῤῥιπατῶν ἄγαλμα σοφίας. *A living Image of wisdom. Blessed were,* 1 Kings 10.8. *Solomons Servants; behold, a greater then* Solomon *is here.*

[1] 1 Tim. 4.8
[2] John 2.3
[3] Psal. 24.1

[4] Deut. 33. 16
[5] Psal. 112. 1, 2, 3, 4

[6] Luke 12. 15
Psalm 37. 16
[7] Pro. 30. 8

sponses of *Delphick Apollo*, nor the carnal *delusions* of a *seducing Mahomet*; no, they are the *divine wisdome* of the blessed Spirit, the safe counsel of the Son of God, the *immediate Oracles* of God himself: You see (then) a fifth particular, within this *Kingdome of grace*, preparing unto us *plentiful matter of thankfulnesse*; namely, the satisfaction that we find, in having so great [8] an *Author* of those heavenly instructions by which we learn to lead a *heavenly conversation* while we are here upon earth: we, who walk by Scripture Rules, are followers, *not of men, but of God*; we are the Disciples, not of *Zeno*, or of *Plato*, but of the *person speaking in my Text.* But

Sixthly, *Godlinesse hath* [1] *the promise of this life*: St. *John* hath some encouragement then to wish the [2] health and wealth of *Gajus* his body and estate, when the soul of *Gajus* prospereth. The earth is [3] *the Lords*, and the fulnesse thereof: But, what doth He with it? Answ. The *precious* things *of the earth*, and the fulnesse thereof he giveth unto [4] *Josephs seed*, even unto *the seed* of them that *delight* [5] *greatly in his Commandements.* Truth it is, *a mans life consisteth not in* [6] *the abundance of things which he possesseth*; Rather *feed me with food convenient for me*, then *give* me *Riches*, saith [7] *Agur.* But, presupposing *a plentiful estate*, of all conditions, ~~*the*~~ *best* for a true member of the Church,

Church, a plentifull eſtate [8] he ſhall have.

Have it he ſhall, but *ſhall not be bound to it*; I mean, he ſhall be unto it, not *a* [1] *ſervant*, but *a Maſter*; Have it he ſhall, and ſhall alſo have *a* [2] *power to uſe it* moderately *as if he* [3] *uſed it not*, viz. not [4] *truſting in it*, neither [5] *boaſting of it*, nor [6] *ſetting his heart upon it*. Indeed, herein is one *ſignal difference* betwixt a man *that is*, and a man that *is not* a faithful ſubject of the *Kingdome of grace*; He that is not a ſubject unto the *ſcepter of this Kingdome of grace*, is ſo *full of uſurpation*, that, like one ill-bred, he applyeth himſelf unto *Creature-comforts*, neither [7] *asking leave*, nor (8) *rendring thanks*: whereas a man truly gracious enjoyeth the ſame, the very ſame *creatures* and *comforts* which the wicked perſon doth, but, he enjoyeth them with (9) *better ſecurity*, and in *greater* (10) *meaſure* then doth the wicked perſon: For inſtance, The ſound Believer hath in him ſo much *good manners*, that he will not once meddle with the Creature, unleſſe he firſt *obtain* the (11) *leave* and good *liking* of the *bleſſed Creatour*; Again, he hath the wit to make *the moſt*, and *the beſt* of this worlds goods, namely, while he uſeth theſe worldly Comforts, not according unto his *own* ſhallow *imagination*, but accordingly as the good *Word of* his *God* (12) inſtructeth him: Furthermore, He is ſo *humbly* (13) *thankful*, that,

[8] Pſal. 84. 11
1 Cor. 3. 22

[1] Tit. 3. 5
James 4. 3
Eccleſ. 4. 8
[2] 2. 24
5. 18, 19
[3] 1 Cor. 7. 31
[4] Pſal. 52 7
[5] 49. 6
[6] 62. 10

[7] and yet, Matth. 7. 7, 8 *Leave is light.*
[8] *See* 1 Theſſ. 5. 18 *Quis enim non erubeſcat gratiam bonæ deſe meritibus non referre, cum videat etiam, Tobit 6. 1 Sam. 1. 3. beſtias refugere crimen ingrati?* D. Ambroſ. *lib. 6. Exam c. 4.*
[9] Rom. 8. 28
Heb. 13. 5.
1 Tim. 4. 4
[10] Rom. 11. 36
1 Cor. 10. 31
[11] See *ver.* 27. 28
[12] Phil. 4. 8
[13] Gen. 18. 27
32. 10

that, in whatsoever he possesseth, he seeketh to *observe*, *please* and *credit*, not (14) *himself*, but *his Lord* and *Saviour*; so much *duty*, so much *affection* oweth he unto his most *bountiful God*, that, whether the (15) *Lord giveth*, or the *Lord taketh away*, still he patiently, and most contentedly *blesseth the name of the Lord*. To wit, his care is, not to (16) *lay up for himself treasures here upon earth*, but how to (17) make the best, and *the most sanctifies* use that he possibly can, of every present (18) portion wherewith he is already entrusted. Mean while, as *the more he is entrusted*, *the more he endeavoureth to be* (19) *found faithful*, so, *the more faithful he is found*, *the* (20) *more he is entrusted*; whereupon it followeth, that *wealth and riches shall be* (21) *in his house*.

It is said, *Riches and honour* (1) *are with wisdome*, and justly, for no person is so well able to make the best of either *riches*, or *honour*, as is he who is (2) *spiritually wise*: The same *Ark* which made (3) *the hand of God so heavy upon the men of Ashdod*, was a (4) blessing unto *the house of Obed Edom*. That Bishop, who is a (5) *spiritual Overseer* of soules, the *greater* (6) *Lord* he is, the *greater* (7) *good* he doth; and He is most worthy to be a *Magistrate*, who is as (8) *holy as powerful*. If [when *Solomon* petitioneth for Wisdome] what Wisdome he seeketh, he seeketh, *not for his own*, but (9) *for his Gods*

sake,

[14] Phil. 145. 11
115. 1
[15] 1 Chron. 29. 11 Jer. 9. 23, 24 Matth. 16. 27
[15] Job 1. 21, 22
[16] Matth. 6. 19
[17] 1. Pet. 4. 11
1 Tim. 4. 5
[18] Heb. 13. 5
[19] 1 Cor. 4. 2 Luke 16. 19, 11, 12
[20] Mat. 25. 23
[21] Psalm 112. 3
[1] Pro. 8. 18
[2] 9. 10 Tit. 1. 16
[3] 1 Sam. 5. 6
[4] 2 Sam. 6. 12
[5] Heb. 13. 17
[6] 1 Sam. 1. 15, 26 1 Kings 18. 13
[7] 40.
2 Chron. 23. 1 — 21
Prov. 11. 10
[8] Micah 6. 8
[9] 1 Kings 3. 8 — 13

ſake, Solomon ſhall have *wealth at will*: once let it appear, that *Joſeph* refuſeth to (10) *ſin againſt God*, and whatſoever *Joſeph* doth (11) ſhall *proſper*; Make *Abraham* a (12) *Father of the faithful*, and *Abraham* ſhall (13) fare like *a Prince*. He, and *Eliſha* underſtood what they did, when the one would not (14) accept *ſpoiles from the King of* Sodom, nor the other *a* (15) *bleſſing from Naaman*; I wiſſe, *The Poſſeſſor of* (16) *heaven and earth* doth (17) more for us every minute of the day, then all the *Princes of Syria*, and *Kings of Sodom* can do for us in an age. Philoſophers conclude, that *whereſoever there is light, there is heat*; Sure I am, whereſoever the *Goſpel* ſhineth as the Sun, there (18) the *earth it ſelf* will be the warmer.

The *operations of the ſoul* are (1) requiſite for the *exerciſe* of *grace*; the *health of the body* (2) is ſubſervient unto *the operations of the ſoul*; *food and raiment* (3) conduce unto *the health of the body*; no marvail then, if (4) *all things pertaining unto life* are made ſubordinate unto the *things* (5) *appertaining unto godlineſſe*: *See*, ſaith *Iſaac*, (6) *The ſmell of my Son is as the ſmell of a field which the Lord hath bleſſed*; *Therefore God give thee of the dew of heaven, and the fatneſſe of the earth, and plenty of corn and wine*: Why all this? *Anſw. Jacob* have (7) *I choſen*. Religious perſons like *perfumed garments*, carry with them *a* (8) *bleſſing* whitherſoever they go. *Pharaoh*,

(10) Gen. 39. 9, 10
(11) 23.
(12) Rom. 4. 11
(13) Gen. 23. 6
(14) 14. 23
(15) 2 Kings 5. 15, 26
(16) Gen. 14. 22
(17) *Compare* Gen. 15. 1 *with* Pſa. 23. 1 118. 9
(18) *Compare* Matth. 21. 9. *with* Pſal. 118. 25
See alſo Pſalm 36. 8 31. 19
1, 3
(1) Eph. 4. 23
(2) Pſal. 51. 8
(3) Matth. 6. 25
1 Tim. 6. 8
(4) Deut. 8. 4 Nehem. 9. 21
(5) 2 Pet. 1. 3
(6) Gen. 27. 27, 28
(7) Mal. 1. 2 Rom. 9. 13
(8) Gen. 26. 28 39. 23 1 Sam. 18. 5 Pſalm 1. 3 Jer. 17. 8

Abimelech, Laban, Saul, &c. ſhall ſpeed the better for their acquaintance with *Joſeph, Iſaac, Jacob, David*, &c. It is not in vain, that where the Prophets *foretel Goſpel-times*, there (9) they *promiſe temporal bleſſings*. The (10) *corn, and the wine, and the oyle ſhall hear* Jezreel; *And the earth ſhall hear the corn and the wine, and the oyle; And the heavens ſhall hear the earth, and I will hear the heavens, ſaith the Lord*: But, how ſhall *Jezreel* be aſſured of all this? *Anſw. I will* (11) *even betroth thee unto me in faithfulneſſe, and thou ſhalt know the Lord.* May *Elijah* prevaile with *Ahab* to cry down *Baal*, he will ſoon prevail (12) with God to *pour down Rain: Bring ye all your tithes, and prove me now herewith, ſaith the* (13) *Lord of Hoſts, if I will not open for you the windowes of Heaven, and empty out a bleſſing, until* I fill your Barns ſo full that *you* ſhall *want room.* Wreſt, and miſapply the Scriptures never ſo much, yet, from the Scriptures (14) clear it is, that *worldly riches* are ordained, not as *a ſnare*, but as *a* promiſed *bleſſing*; and, that whereſoever Jeſus Chriſt reigneth in the Goſpel, there he leadeth people from *barbariſm* unto *civility*, from *civility* to *peace*, and from *peace* to [the fruits of peace] plenty; The *holy Spirit* teacheth man to (15) *ſow the fruits of righteouſneſſe*, the good *Spirit* to (16) *caſt abroad the fitches, the cummin and principal wheat*: We miſ-employ the *encreaſe of the earth*, if we (17) ſpend

it

(9) Joel 2. 23 —28
Zech. 9. 9, 17
Eſay 66. 12
65. 20—25
62. 1—5
60. 14
61. 6, 11
Revel. 21. 24
(10) hoſ. 2. 22. 21
(11) 20
(12) 1 Kings 18 19—45
(13) Mal. 3 10
(14) Mat. 5. 5
Mark 10. 30
1 Tim. 4. 8
6. 17
Pſalm 144. 15
122. 5, 7
128. 5
125. 4
35. 27
1. 3
119. 165
81. 16.
147. 14
148. 14
36. 7, 8
Eſay 60. 6, 7, 9, 10, 11, 12, 13, 16, 17, 18
61. 4, 5, 6
62. 7, 8, 9
65. 20—25
66. 10, 11, 12
(15) Jam. 3. 18
Hoſ. 10. 12
(16) Eſay 28. 24, 29
Prov. 8. 12
Exod. 31. 3, 6
(17) Luke 16. 9, 12
Gal. 6. 6.
1 Tim. 6. 18, 19.

it not upon the *kingdome of heaven*; and the glory of this World [18] *passeth away*, unlesse it may *adorn the glory of the Gospel*. True, where the Gospel is but yet *in* [19] *planting*, or *under* [20] *persecution*, or the like; there, *if in this life only we have hope in Christ, we are of* [21] *all men most miserable*; but, I shall ever crave leave to think, that, where the *Gospel flourisheth*, there *the meek shall* be sure to [22] *inherite the earth*, to be [23] *beautified with salvation*, and to [24] *eat and be satisfied*; The reason why I so think, is this, *The meek on earth* will [25] *seek the Lord*, and *the Lord will guide them* [26] in judgement; yea, their *meek and quiet Spirit* is [27] *in the sight of God of great price*. Hence

(18) 1 Cor. 7. 31
Esay 40. 8
(19) Acts 14. 22
(20) 2 Tim. 3. 12
James 4. 4
(21) 1 Cor. 15.19
(22) Mat. 5. 5
(23) Psa. 149.4
(24) 22. 26
(25) Zeph. 2. 3
(26) Psal. 25.9
Esay 29. 19
(27) 1 Pet. 3. 4

The *children of Israel* never better bestowed their wealth then when they *brought* of it [1] *willing Offerings for the service of the work of the Lord in his Sanctuary*: yea, the followers of Christ, even then when Jesus Christ was *dead and buried*, would [2] have *ministred unto him of their substance*: And reason good; for, since *the* [3] *earth is the Lords*, just it is, that we [4] should *give unto him of his own*. But, this know, God will not be *behindhand* with us *in* any [5] *expressions of loving kindnesse* whatsoever. Though *David* did no more then [6] *design* to *build a house* for the Lord; in requital, the Lord built for *David* a [7] sure House; so far he is

(1) Exod. 25. 2
35. 5
36 3,5,6
1 Chron. 29. 2
—13
(2) Luke 8. 3
John 8. 40
Mark 16. 1, 2, 3
See Learned Bishop Andrews *his third* Serm. *on the* Resurrection.
(3) Psal. 24. 1
(4) 1 Chro. 29. 14, 16
(5) 2 Cor. 8. 12
1 Cor. 15. 58
Rom. 12. 35
Hos. 12. 2
(6) 2 Sam. 7. 2
(7) 11.

from desisting to [8] *honour them* who heartily [9] *honour him* with their substance! Christian, remember thou that *Temple of the Lord*, and forget the [10] *glory of Solomon*, if thou canst: Recollect how zealous that Emperour *Constantine* [11] was, and then tell me, whether he were not very deservedly stiled *Constantine* the [12] GREAT: Yea, whosoever sincerely loveth the *peace of Jerusalem* [13] *prospereth*; and, if I once discern a person unfeignedly seeking *the kingdome of heaven and the righteousnesse thereof*, then am I sure [14] *all other things shall be added unto him*: For, although *the* [15] *Tree of life is*, like [16] other Trees, *best planted in winter*; although *the children of the* [17] *kingdome* are like the gold of the Temple, best *purified* [18] *by fire*; yet, *the peace of the Gospel* most flourisheth [19] *in the midst of prosperity*; and where the *purity of the Gospel* aboundeth, it aboundeth in the fulnesse, as well of *earthly* [20] as of *heavenly* mercies. *I lay the foundations of the earth saith the Lord* (and I therefore lay them) *that I may say* [21] *unto Zion, Thou art my people*: Are we Jesus Christ's? If so, *all things* are [22] *ours*; to the prayse of our God be it spoken, *all things are ours*. Thus much of the *sixth Revenue of the holy Catholick Church*, namely, that *secular happinesse*, which [like *the heat at noon-day*] accompanieth the *light of the Gospel*; a matter worthy out *perpetual thanksgiving*

(8) 1 Sam. 2. 30
[9] Prov. 3. 9
[10] Mat. 6. 29
[11] *Euseb.* in vit. *Constantine*
[12] viz: *The more good, the more great.* Therefore ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ saith to the *Prince of Wales*, *I had rather you should be* Charles le Bon, *then* Charles le Grand, *cap.* 27.
[13] Psalm 122. 6
[14] Mat. 5. 33
[15] Pro. 3. 18
[16] ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ *ibid.*
[17] Mat. 5. 45
[18] Mal. 3. 3
[19] 1 Kings 10. 7
Psalm 45. 4
21. 5
31. 9
Eccles. 7. 14
Jerem. 33. 9
Job 8. 6
Zech. 1. 17
7. 7
8. 12, 13
[20] 1 Tim. 4. 8
Phil. 4. 19
2 Cor. 9. 8
Esay 32. 18
[21] 51. 16
[22] 1 Cor. 3. 22

giving unto him, whom we gladly desire ever to *glorifie*, *as God*.

The Seventh is, a *fellowship* (1) *with Christs sufferings*: When in one and the same day, message upon message brought several tidings of several Victories at once unto *Philip* King of *Macedon*, *Philip* brake forth (2) *O Fortune, among such and so great good tidings bestow upon me some ill newes*. Beloved, although the World is not aware thereof, we (3) *take pleasure in infirmities*: The Lord *hath set adversitie over against prosperity* (4) *to the end that man should finde nothing* worthy complaint, (5) nothing therefore wearisome because alwayes the same; That life is certainly the least burdensome which is *checkered* as well with the *darknesse* of affliction, as with the *light* of gladnesse. Yeares would slip from us like *a dream*, did neither *vanitie*, nor (5) *vexation keep us awake*; *Winter* is (6) every whit as *seasonable*, as is either *Spring* or *Autumn*; and *frosts* not only *purge*, but (7) *please*; Then the *morning is comfortable when weeping* (8) *endured a whole night*; and the likeliest course to *reap in joy*, is to *sowe* (9) *in teares*: A *holy rest* prepareth for (10) *six dayes labour*, and when *by* (11) *walking in our Vocations*, we have gotten a (12) *spiritual appetite*,

[1] Phil. 3.10

[2] Ὦ τύχη (εἶπεν) μικρὸν τί μοι κακὸν ἀντὶ τοσούτων καὶ τηλικούτων ἀγαθῶν ποίησον. Plutarch. Apotheg.

[3] 2 Cor. 12. 10 *Est quædam flere voluptas.*

[4] *Symmachus* & *Cajetanus* in locum.

[5] Eccles. 1.2

[6] Gen. 8. 22

[7] Job 37. 10 Matth. 5. 4

[8] Psal. 30.5

[9] 126. 5

[10] Exod. 20. 9

[11] 2 Cor. 7. 20,24 2 Thess. 3.10

[12] Mat. 5.6 Esay 58.13

tite, the *first day of the week* will be more *the* (13) *Lords day* then our own, without (14) further scruple.

[13] John 20. 1,19 Acts 20. 7 1 Cor. 16. 2 Revel 1.10. [14] *There is such a thing as* Mos populi Dei: *As every society, so the Church besides her* habemus legem, *hath her* habemus consuetudinem. *Men have so great a good liking to* (*duties which be afterward*) *their* customes, *that, they are remembred without book, neither need they be put in writing as Lawes and Statutes are. Bishop* Andrews *Serm.* 13. *of the Resurrection. The* Civil Law, *speaking of* Custom, *saith.* Imò magnæ authoritatis hoc jus habetur, quòd, in tantum probatum est, ut non fuerit scriptæ comprehendere necesse. Pandect. 1. Tit. 3. de legibus. 35. *Once call to mind what provision God made in the old Testament, for his Ministery* (*by Tithes and Offerings*) *and, for his publique worship* (*not only on every seventh day, but, in very many other yearly festivals*) *and* [*except you will either deny God your* Rom. 12. 1. *reasonable service, or else degrade the* 2 Cor. 3. 7, 8, 9, 10, 11. *ministration of the Gospel below the ministration of death*] *you must openly acknowledge, that, concerning either the maintenance of Gods Ministery, or solemn days for Gods worship under the new Testament, the holy and blessed Spirit need not* 1 Thess. 1. 8. 4. 9. 5. 1, 2. 1 John 2. 27. Heb. 8. 12. Esay 35. 8. *write unto us more then what is already written and received in the* 1 John 2. 7. *old Testament: wherefore, if any disclaim the* observation *of other our* Holy dayes Psalm 81. 3. 42. 4. Esther 9. 26, 27. John 10. 22. *much more, if any disclaim the* observation of the Lords day, *it is sufficient if we reply, first, with the first* Nicene *Counsel* τὰ ἀρχαῖα Deut. 4. 12. Job 8. 8. Jer. 6. 16. ἤθη κρατοίτω, *next with the Apostle* 1 Cor. 11. 16. *we have no such custom, neither the Churches of God.* videas Cyril. in Joan. l. 12. c. 58. *As Christ substituted the Lords Supper instead of the Passeover, so did he the Lords day in the Jewish Sabbaths room, saith* Athanasius.

I say, *In the Kindome of grace*, Look *how many* the *troubles* of the righteous are, *so many* are their (1) *opportunities* of glorifying God as God. First, amidst equal paines, *variety affordeth* some *ease*; and, the more (2) *vicissitudes* we finde, the lesse we *nauseate* our *wearisome* lives: Next, It is both (3) *judgement from* God, and *mercy to* us that we are corrected: *The* (4) *wages of sin is death*; now, because the *deadly wound*, and *killing*

[1] Rom. 8. 28 Psalm 34. 19. 50. 15 83. 18 [2] 101. 1 *amant alterna Camenæ.* [3] Jerem. 10. 24 [4] Rom. 6. 23

killing stroke lighted upon *Him, who* (5) *most willingly dyed for us*, meet it is, that we our selves (6) should *feel* some *smart*; That we may perceive how *heavy* a *curse* we had (7) layen under, had not the only Son of God been *made a curse for us*; meet it is, that (8) *every man* should *bear* some part of *his own burden*; and most kindly it is, that we (9) *taste*, although we do but *taste* that *bitter Cup*, the *dregs* whereof the mighty Redeemer *drank in our stead*; In the third place, more (10) *easily sin beſetteth* us, the the more *circumſpectly* we do [at leaſt the more *circumſpectly* we ſhould] *walk*; In (11) *dark nights* we are careful to keep (12) our *Lamps burning*; If ought can draw us *out of* Gods *bleſsing*, it is *the* (13) *warm Sun*, as for *ſtormes*, they compell us to have (14) *our loynes girt*. Fourthly, *where* ſorrow for *ſin aboundeth*, there thankfulneſſe for free *grace much more* (15) *aboundeth*; when the *letter killeth*, then (16) Chriſt cometh that we may have *life*, and that we may have *it* (17) *more abundantly*. Fifthly, the more *grievous godly ſorrow is* for the preſent, (18) afterward, the more it *bringeth forth the peaceable fruits of righteouſneſſe*: Sixthly, If we were *without chaſtiſement, whereof all are* (19) *partakers*, we ſhould then ſeem to our ſelves *baſtards, and not Sons*: *Whom* thou Lord, *loveſt, them* thou (20) *chaſteneſt*: *O ſhew me ſome* (21) *token for good*: A ſeventh particular,

(5) Rom. 5. 6, 7, 8
(6) 2 Sam. 12. 13, 14, 10
(7) Gal. 3. 10, 13
(8) 6. 5
(9) Matth. 20. 23
(10) Heb. 12. 1
(11) Mic. 7. 8 Luke 12. 35
(12) *Perdidiſti, utilitatem calumitatis.* S. Auguſt.
(13) Deut. 6. 12
Prov 1. 32 *Woe to the houſe where there is no chiding.*
(14) Luke 12. 32
Pſalm 119. 71
(15) Rom 5. 20
(16) 2 Cor. 3. 6
(17) John 10. 10
(18) Heb. 12. 11
(19) 8.
(20) 6.
(21) Pſa. 86. 17 *At tu ſi modò ſum cæleſti ſtirpe creatus, Ede notam tanti generis, meque aſſere cœlo.* Ovid.
Pſalm 23. 4
Revel. 3. 19

rular, *I will be* (22) *glad and rejoyce in thy mercy; for thou hast considered my trouble, and hast* known my soul in adversities; Unto us *in the Kingdom of grace* Calamities are trials, as well of (23) *Gods* goodness, as of (24) *our own*; It is *matter worthy our thanksgiving* unto God, that the *shoe* waxeth not *old* upon the (25) Pilgrims foot, or, that his *weather-beaten garment* abideth *new*: If the Prophets Widow be *poor*, God will (26) *pay* her *debts*; and that Widow in *Zarephath* shall not want for a (27) *chearful countenance*, so long as her *Cruse* is (28) *filled* with Oyle: *Elijah* will (29) *want* bread to chuse, forasmuch as his *God* (30) *feedeth the Ravens*. O my God, *the bones which thou* (31) *hast broken* do (32) *rejoyce*; for during my weakneſſe thou didſt (33) *make* my *bed*. Let my Beloved *stay me with flagons*, or *comfort me with apples*, and I'le moſt willingly be (34) *ſick of love*. Let *Saul* encreaſe his fury, it mattereth not ſo long as *Jonathans* heart is knit to *David*; the more (35) *Davids* troubles encreaſe, the more *Jonathans* loving (36) kindneſſes appear. Good God, *In all our afflictions* thou [37] *art afflicted*! Can Heaven it ſelf yield unto us many larger *matters of thankfulneſſe* then this? Bleſſed are they that [38] *reſt from their labours*, I deny it not; mean while, I add, Bleſſed are they who lead a [39] *heavy* life, *viz.* They ſhall *ſtill be praying thy Spirit*, (*the* [40] *Comforter*) thy Son ſaying

[22] Pſa. 31.7
[23] 20. 6 41. 11
[24] Deut. 8. 2, 16 Judges 2. 22 3. 1
[25] Deu 29.5
[26] 2Ki. 4. 1, 7
[27] Pſ. 104. 15
[28] 1 Kings 17. 16
[29] 6.
[30] Pſa. 147. 9
[31] *At Sir* Thomas Overburies gate, *Munday*, Jan. 29th. 1614.
[32] *The Lord do good unto* the houſe of the Overburies; *for then when I was* mortally *bruiſed, they tenderly refreſhed me.* 1 Tim. 1, 16
[33] *A week together, at Sir* Thomas Overburies *houſe. Compare* 2 Sam. 13.6. *with* Pſa. 41.3. & Cant. 1.13. 2. 6
[34] 5.
[35] 1 Sam. 20.4.
[36] -- *creſcent illæ, creſcetis amores.*
[37] Iſa. 63.9
[38] Rev. 14.13
[39] Mat. 5.4
[40] Joh. 14.16

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ing in my Text, *Let not your heart be troubled* ! and thy Self, *the* [41] father *of mercies*! *who hath none to ſtill him, may weep his eyes out*; but, we *know* [42] *in whom* we have believed. The *Rabbins* [43] reckon *twenty ſorts of thorns* mentioned in the old Teſtament; were thoſe twenty and twenty more in our ſides, the *blood of the new Teſtament* would [44] draw them forth unto the prayſe and glory of the Teſtator; Thorough our thankſgiving for many deliverances, the [45] *abundant grace* will *redound to the glory of God.*

(41) 2 Cor. 1. 3

(42) 2 Tim 1. 12

(43) *Elias Thisbites in* סדר

(44) 2 Cor. 12. 9

(45) 4. 15 *Chriſtus Dominus voluit medicus animarum ſummus, ad curandum graviſs animi morbos permittit electos ſuos morbis corporum graviter affligi: Et, quod plus eſt, ad curandum majora crimina, permittit incidere in minora, etiam mortalia.* D. Tho. in 2 Cor. 12. lect. 3.

Ye *who mourn in Zion*, ſeven-fold are your opportunities of *glorifying God*, *as God*; and yet ſhew I unto you a more excellent way: We ſhall in Heaven [1] *reign with Chriſt*, true; but, (that which is on our part, the [2] *more bleſſed*, is this) We, here *in this Kingdom of grace*, have the honour not only to [3] *rule with Chriſt*, but alſo to [4] *ſuffer with Chriſt*: ſaid *Thomas* [5] *Let us alſo go that we may dye with him.* Brethren, *I proteſt by our rejoycing, which we have in Chriſt Jeſus our Lord, we may* with him [6] *dye daily.* There is an *Elixar* in ever godly mans ſorrow; This *Kingdome of grace* hath a *Chimique*

(1) Rom. 5. 17 2 Tim. 2. 12

(2) Acts 20. 35

(3) Rom. 5. 17

(4) 8. 17 Acts 5. 41 Phil. 3. 10 Col. 1. 24

(5) John 11. 16

(6) 1 Cor. 15. 31 *Non decent ſub ſpinoſo capite membra eſſe delicata.*

mique power, it extracteth Oyl out of Flints, Silver out of Lead, Gold out of Brass; it *sweeteneth* the *bittereſt* [7] Wormwood, *conſecrateth* every *croſs*, *ſpiritualizeth* every *tribulation*, maketh whatſoever we ſuffer, a *ſuffering with Chriſt*; *Ignatius* his *love was crucified*, and ſo is [8] ours. Beloved, this is a *matter worthy our thankſgiving*, a happineſſe *peculiar* unto this preſent life (that) *to us it is* [9] *GIVEN to ſuffer with Chriſt*; a Talent which, into the future *Kingdom of glory*, we may in no wiſe carry with us!

Once more: There is [1] a promiſe of *Treaſures of darkneſſe*: Oh Sirs, The dark grief for the [2] *darkneſſe of ignorance*, the *darkneſſe of* [3] *ſorrow* for ſin, and every other *darkneſſe of* [4] *affliction* doth, in *This kingdome of Heaven*, bring forth Treaſures; which Treaſures the holy Angels cannot, but we ſinners [5] *may and do* dedicate unto our God: Although they have in Heaven no ſuch paſſions as *anger*, *indignation*, *hatred*, *fear*, & *ſin*. of theſe Priviledges We partake: In our [6] *warfare* againſt ſin and Satan, theſe *paſsions*, theſe *ſpiritual* [7] *weapons* we uſe, and, for them bleſſed be our God. It is matter well worthy our moſt unfeigned thankſgivings, that we have by theſe, our [8] *ſenſes* (9) *exerciſed* unto *godlineſs*: *worldly and carnally minded perſons* have ſuch *paſsions*, but no [10] *godlineſſe*; the *Saints departed* have a *godlineſs*, but no [11]

(7) *Aideo dicere ſuperbis eſſe utile cadere in aliquod apertum manifeſtumque peccatum unde ſibi d ſpliceant, quibus ſibi placendo ceciderant; ſalubrius enim Petrus ſibi diſpl'icuit quando flevit, quam ſibi p'acut quando præſumpſit.* Auguſt de civitate Dei. *l.* 14 *c.* 13.
(8) Gal. 2.20 6. 14.
(9) Phil. 1.29.
(1) Eſay 45.3
(2) Eph. 4.18
(3) Jer. 13.16
(4) Lom. 3.6
(5) Pſalm 51. 3, 17 32. 5 2 Cor. 7.10, 12 Eſay 57. 15 66. 20 Rom. 10. 10 Dan. 9. 10 Ezra 10. 1
(6) Eph. 6. 12
(7) 2 Cor. 10. 4
(8) Heb. 5. 14
(9) 1 Tim. 4.7
(10) 1 John 2. 15 Rom. 8. 9

[11] ſuch *paſsions*; whereas we of the kingdome of grace participate of both; eſteeming the *exerciſe* of godlineſſe a [12] great *refreſhment*, a delightful *recreation*, a raviſhing *delight*! After death, it will be too too late to [13] attempt *humiliation*, *contrition*, *ſorrow*, *ſelf-denial*, *repentance*, &c. *Let not your heart be troubled* taketh no place within *the manſions in my Fathers houſe*; we cannot [14] ſhed teares in Heaven, we cannot *ſacrifice* [15] a *ſorrowful ſpirit* in Heaven: Friends, this matter for our thankſgiving, which here we (*in the Kingdome of grace*) daily rejoyce in, they in *the kingdome of glory* have not; Chriſtians, Let us [16] *bottle up teares* for Heaven while we may; let us *weep* for our *ſins* committed; let us *mourn for him whom* [17] we have *pierced*, while we yet may: *Teares and blood*, theſe are the *white and red colours*, the [18] flouriſhing *trophies* peculiar, not unto the Church *triumphant*, but unto the Church *militant*; oh, that with *religious ſighs* and *loving teares* we could daily *glorifie our God*, *as God*!

(11) 1 Cor. 15.52
(12) Acts 24. 16
1 Tim. 4. 7, 8
Pſalm 119. 47
(13) Iſa. 25.8
(14) Revel. 7. 17
21. 4
(15) Joel 2. 13
Pſalm 51.17
(16) 56. 8
42. 3
Job 16. 20
Eſay 38. 5
Jerem. 9. 1
Lam. 2. 18
Mal. 2. 13
Luke 7. 38. 44
Acts 20. 19. 31
2 Tim. 1. 4
(17) Zech 12. 10
(18) Gal. 6. 14
Rom. 1. 16
Matth. 16. 24
Domine hoc da mihi pœnitentiam, poſtea indulgentiam. Fulgentius.

Hitherto of the *Moon* [1] *under* our *feet*; now of the [2] *Sun over our heads*; hitherto of the [3] *God of all fleſh*; now of the *Father of* [4] *Spirits*; hitherto of the *body* which is [5] *more then raiment*; now of *what the Lord hath* [6] *done for* our *ſoules*; for, in *the kingdome of grace* duly conſidered, theſe

(1) Revel. 12. 1
(2) 1. 16
(3) Jer. 32. 27
(4) Heb. 12. 9
(5) Matth. 6. 24
(6) Pſalm 66. 16.

are the [7] most principal points worthy our thanksgiving, in these *distinctly* we *glorifie God as God*: If from that consolation, *Let not your heart be troubled*, we have found so plentiful matter of thanksgivings, what may we expect from the reason and ground of that consolation, *Ye believe in God, believe also in me?*

Few there are who [1] finde the *promise of this life*: nevertheless, be it that *Ahab* speedeth the better for *humbling* his heart, or that Israel procure *corn and wine* by *howling* [2] *upon their bed*, or that every *hypocrite* hath the whole *reward* which he looketh after; yet still while he preferreth *things temporal* before *things eternal*, his soul is more like a * *concubine* then a *spouse*; Yea, let a man suck out the [3] *sweets of Vertue*, let his soul delude her self with the *common* works of the Spirit, and mistake *counterfeit* grace for true grace, I confesse, no *heathen Philosopher* could ever attain so near, no not unto *this lifes* happinesse; I say, the *soul that perisheth*, cannot finde a more *self-pleasing practice* wherewith to feed *empty hopes*; yet still this happinesse is only in this life, it is but a *perishing happinesse*. As young as he was, that dying *Prince of Loraine* could say [4] *O Lord Jesu, most deservedly hast thou required our contempt of this world!* And *Philip* the third of *Spain*, He [5] protested, *All the sweet*

[7] 2 Cor. 4. 18 —non inferiora secutus.

[1] Rari sunt qui Philosophantur. Ulpian de excus. leg. 5.

[2] Hos 7. 14 *Uxor dicitur quæ dotem habet, concubina vero quæ non habet.*

[3] Disce gaudere; cætera bilares levitates sunt; mihi crede, res severa est verum gaudium: Quid sit istud interrogas? Dicam ex bonâ conscientiâ, ex honestis consiliis, ex rectis actionibus. Seneca lib. 3. Ep. 13. ad Lucil.

[4] *O Domine Jesu, quem meritò præcepisti mundi contemptum!*

[5] Nihil confert regem esse, nisi ut in morte cruciet fuisse. Mendoza in 1 Sam. Tom. 1. Page ult.

ſweet which I have found in being a King, only ſerves to embitter my death. Beloved, it fareth not ſo *with the Kingdome of grace*; To *believe in God*, to *believe in his Chriſt*, does as well in death as in life raiſe for us

Matter of Thankfulneſſe unto God, viz.

Firſt, For [1] giving us to [2] underſtand our [3] loſt condition: *Who* [4] *told us that we were naked? Children of wrath* we [5] are *by nature*; but, *who hath warned us to* [6] *flee from wrath?* If God ſay unto *Abimelech, Thou art* [7] *a dead man*, there is mercy [8] intended for *Abimelech*. Whether we heed it, or heed it not, *Guilt dwelleth in us*; It is (therefore) of thy free mercy, O our God, that *the Scripture hath* [9] *concluded us all under ſin.*

Secondly, For *delivering us from ſo great a death*: Gnaſhing of teeth, weeping, wailing, *This was our portion for ever.* Ah who among us can abide *darkneſſe which may be felt? perpetual darkneſſe?* perpetual darkneſſe *in a bottomleſſe pit?* in a bottomleſſe pit *ſtreaming with brimſtone*, even *with everlaſting burnings?* With everlaſting burnings *kindled by the breath of the Lord?* by the breath of Him [1] *unto whom vengeance belongeth?* even of a *provoked Judge!* of an *enraged Father!* in ſhort, of a *jealous, angry, furious God! O give thanks unto the Lord, for his mercy endureth for ever!* Thirdly,

[1] Pſalm 19. 11
[2] Gen. 2.17
[3] Rom. 7 8, 9
[4] Gen 3.11
[5] Epheſ. 2.3
[6] Matth. 3 7
[7] Epheſ. 2.1 Gen. 20. 3
[8] 7
[9] Gal. 3.22

[1] *Horreſco referens.*

Thirdly, *For redeeming us not only from torment, but from damnation:* Friends, though *we muſt all appear before the judgement ſeat of God,* yet, *there is* [1] *no condemnation to them who are in Chriſt Jeſus.* A Malefactor reprieved at the place of Execution eſcapeth death, yet was he in a peck of cares, in a bodily fright, he trembled every joint of him, then, when he held up his hand at the Bar; he looked as pale as that death which he feared, at what time ſentence was pronouncing againſt him: But ye [Beloved) give glory to the Father of mercies; Although the *ungodly* [2] *cannot*, the *righteous ſhall* [3] *ſtand in judgement.* That *great* and *laſt* day, *terrible to unbelievers*, to you ſhall be a day of [4] *abſolution*, a day of [5] *redemption*, a day of [6] *reſtitution*, a day of [7] *exaltation*, yea, of *exultation*, rejoycing and triumph! Chriſtians, you ſhall be ſo far from dreading judgement, that you your ſelves *ſhall* [8] *judge the Angels.*

(1) Rom. 8.1

(2) Pſalm 1.5
(3) 37.33

(4) Revel. 12.10
(5) Epheſ. 4.30
(6) Acts 3.21
(7) Luke 21.28
Jude 24
(8) 1 Cor. 6.2

Fourthly, For *preſerving us* (as in Judgement, ſo) *in death*; Unto us death ſhall be, not *our fear*, but *our hope*; not *our ſting*, but *our gain*; When we ſhall (*like the Prieſts* [1] *in the Temple*) have finiſhed our courſe, we ſhall then [2] *reſt from our labours*; We ſhall not only reſt, but [3] *ſleep*; ſleep we [4] ſhall, and ſhall *ſleep* [5] *in Jeſus.* Thanks be unto God for our *life in death.*

(1) Luke 1.8
(2) Revel. 14.13
Heb. 4.9
(3) Pſalm 127.2
(4) Dan. 12.2
(5) 1 Theſ. 4.14

Fifthly,

Fifthly, For *begetting us unto a* [1] *lively hope.* We, who [2] *from thewombe* unto [3] our *new birth* have [4] *fought againſt* [5] *our King*, had high cauſe to deſpair of obtaining mercy: Againſt our *dread Soveraign* [even then when He Himſelf *ſtood at at the door* (6) *and knocked!*] we have *ſhut the door* of our *Imagination*, which ſhould ever conceive of him, not evil, but good; the door of our *Memory*, which ſhould never let him go; the door of our *Underſtanding*, which ſhould in all our wayes acknowledge him; the door of our *Affections*, which ſhould rejoyce in him above all that can be deſired; the door of our *Conſcience*, which ſhould ever admit him a witneſſe unto all our deeds, words, and thoughts; Theſe [7] *everlaſting doores* have we bolted againſt him; wherefore moſt equal it is that he ſhould ſhut againſt us every [8] *door of hope*; yet (lo) *before we call He anſwereth*; yea, He expoſtulateth [9] *why will ye dye?* He ſaith unto us [10] *Live!* What compaſſions he bare unto his Brethren, *Joſeph* [11] concealed; How *Eſau* would deal [12] by *Jacob*, *Jacob* was not worthy to foreknow; but, *for the righteous, light is* [13] *ſown*: Our *life*, which is *given us for a prey*, is [14] *brought to light*, doth not *hang in doubt before us!*

[1] 1 Pet. 3. 1
[2] Eſay 48. 8
[3] John 3. 3
[4] Eſay 1. 2
Jerem. 5. 23
Ezek 2. 7
[5] Pſalm 2. 6
10. 16
[6] Rev. 3. 20

[7] Pſalm 24. 7

[8] Hoſ. 2. 15
Matth. 25. 10
Prov. 1. 26, 28
[9] Ezek. 18. 31
[10] 16. 6
[11] Gen. 42. 17
[12] 32. 7

[13] Pſalm 97. 11
[14] 2 Tim. 1. 10

Sixthly,

Sixthly, For *the exerciſe of godlineſſe*: When the (1) King of *Perſia* led about the *Roman* (2) *Emperour* captive, ſo often as he took Horſe, he trod upon the back of this Emperour; *the late* Emperour *of* Rome *was now made an* Upping ſtock! Beloved, *the King of Heaven* doth not like that King of *Perſia*; Upon us he trampleth not: *His enemies* he (3) doth, his *redeemed ones* he doth not make his *footſtool*: We are not *handled*, we are not (4) *thumbed* as were thoſe ſeventy Kings, whom *Adoni-bezek* uſed worſe then dogs: God neither fettereth, nor cageth us, as *Tamerlan* did *Bajazet*: He is not to his elect, as *Juſtinian* was to his (ſometimes favorite) *Beliſarius*; He is not ſo cruel to us, as *Nebuchadnezzar* was (5) unto *Zedekiah*; He dealeth not by us, as *Naaſh* (6) would have dealed by the men of *Jabeſh*; He treateth us neither as *Joſhua* (7) ſerved the *Gibeonites*, nor as the *Philiſtims* (8) uſed the *Iſraelites*. Secure *Davids* Intelligencers (9) though it be in *a damp well*, under *ground corn*; So you conveigh him down out at the Window (10) let *Paul*, for once, be (11) *Paul in a basket*; and, ſo you bring him up out of the Dungeon, bolſter up *Jeremiah* with (12) *old caſt clouts*, and with *old rotten rags*: Beloved, although God *giveth us quarter*, although he ſpareth our lives, yet ſhould he deal with us as we deſerve, he might juſtly continue us in this life,

[1] Saper.
[2] *Valerianus.*
[3] Pſalm 110.1 Eſay 63.3
[4] Judges 1.7
[5] Jer. 39.7
[6] 1 Sam. 11. 2
[7] Joſh. 9. 21
[8] 1 Sam. 13. 9
[9] 2 Sam. 17. 18, 19
[10] Acts 9. 25
[11] 2 Cor. 11. 33
[12] Jer. 38. 11

life, *ſervants* (13) *unto* ſin, *captives* (14) *unto Satan*; He might make us like the Jews, wear *yellow badges*: Oh my Brethren, God *hath not dealed with us* (15) *according to our ſins, he hath not rewarded us according unto our iniquities!*

He hath (1) brought us *into the midſt of Samaria*, but (2) he *ſetteth bread and water before us*: He *crucifieth our old man*, but, our *inward man* he (3) *reneweth daily*; He taketh from us our *filthy garments*, but giveth unto us (4) *robes of Righteouſneſſe*; He (5) diſarmeth us of our *rebellious forces*, but harneſſeth us with the (6) *whole armour of God*; He diſpoſſeſſeth us of (7) our *ſtrong holds*; mean while, He Himſelf is (8) our *ſtrong habitation whereunto we may alwayes reſort*: O my dearly beloved Brethren, The mighty *Captain of our ſalvation* doth *conquer us*, but he conquereth us *with kindneſſe!*

Behold, He giveth us *free* (1) *liberty* to (2) make the beſt of our time, & of our abilities, nay of his; what Talents we have, are (3) *his goods*; with theſe he permitteth us to *traffique* (4) *for our ſelves*; He then (5) accompteth that we do him the moſt, and beſt ſervice, when we *work out our own ſalvation*; he encourageth us to *procure* all the *peace*, all the *vertue*, all the *godlineſſe*; all the graces, all the preſent prayſe, and future glory we can. Bleſſed, bleſſed be the *holy God*, for that, while we abide here *ſin-*

[13] *with* Rom. 6. 16 *compare* Matth. 1. 21 *and with* 2 Tim. 2. 26 1 Cor. 5. 5 1 Tim. 1. 20 *compare* Act. 26. 18
[14] Pſal. 103. 10
[1] 2 Kings 6. 20
[2] 23.
[3] 2 Cor. 4. 16
[4] Eſay 61. 10
[5] Gal. 6. 14
[6] Eph. 6. 11 2 Cor. 10. 4
[7] 5.
[8] Pſal. 18. 2 71. 3 91. 2 62. 7
(1) Gal. 5. 1, 13
(2) Ephe. 5. 16
(3) Matth. 25. 14 1 Cor. 4. 7 James 1. 17
(4) Matth. 16. 27 1 Cor. 15. 58 Heb. 6. 10
(5) Rom. 2, 6, 7, 10 Phil. 2. 13 1 Cor. 9. 24 Revel. 3. 5, 21. 21. 7

ners upon earth, we are allowed to be *ſpiritually minded, to place our affections upon things above*; to *have our converſation in heaven*; we are not forbidden to uſe, (6) no not the *moſt precious ointment* of the Sanctuary!

(6) *With* 1 John 2.27 *compare* Exod. 30. 33

Seventhly, For *beſtowing upon us all things* [1] *appertaining to godlineſſe.* People who never yet heard *the* [2] *joyful ſound*, may [3] be religious if they will, that is, if they can: I ſay, The Gentiles which [4] *ſit in darkneſſe*, are [5] not *prohibited light*; but, light hath not yet *ſhined* unto them; Whereas the *day-ſtar from on high hath viſited us*; ſo that we walk (at leaſt we ſhould walk) as *children of the light:* Yea [6] unto us of this age and kingdome, are given of *Goſpel-priviledges* the beſt in every kinde: We, above all other the *Churches of Chriſt* have

(1) 2 Pet. 1. 3
(2) Pſalm 89. 15
(3) 102. 22 Revel. 11. 15
(4) Luke 1. 79
(5) Acts 11. 18 17. 30

(6) *It is with us, as* Deut. 4. 6, 7 Pſalm 147. 20

Matter of Thankfulneſſe unto God.

First, For *his revealed will*: *Luther* was no leſſe worthy rehrehenſion for [1] terming *S. James* his Epiſtle a *ſtrawy Epiſtle*; then that plow-man was worthy to be prayſed, who for one ſingle leaf of it, gave *a whole load of hay.* Verily, if one Oration of *Iſocrates* did coſt [2] *twenty talents of ſilver*;

(1) *Epiſtola Jacobi, collata cum Evangelio* Johannis, *& ejus epiſtolâ, primâ & cum Epiſtolis* Paulinis, *imprimis quæ ad* Romanos, Galatas, *&* Epheſios *ſcriptæ ſunt, verè ſtraminea epiſtola eſt.* See *Brochmand*, and *Luthers* German Bible, *printed* 1528. (2) *viz.* if not an 133 l. yet 100 l.

if

if for every verſe which *Oppianus* preſented, was given a [3] *ſtater of gold*, then is every word of our God *more* [4] *to be deſired then thouſands of gold and ſilver.* Sirs, every *judgement* denounced, every *warning* given, every *truth* related, every *prediction* and *propheſie*, every *precept*, every *command*, every *promiſe*, &c. abundantly claim from us our *ſtudied thankfulneſſe.* A ſmall portion of holy Writ the *Pentateuch* is, eſpecially if it be compared unto all the other *canonical Scriptures*; nevertheleſſe, great, [5] very great, was the eſteem given unto the word of God, even then when *no word of God was extant, ſaving* only thoſe *five books of Moſes*: Beloved, *bleſſed are your eyes, for they ſee* thoſe holy Scriptures, which neither *Moſes*, nor *David*, nor any of the *Patriarchs* ſaw.

(3) *viz.*--0 l. 16 s.-4 d.
(4) Pſal. 119. 72
(5) Pſal. 19. 7 119. *per totum*, 1. 2 138. 2

Next, For *this revealed will of God* [1] written: By ſignes and wonders, and by ſeveral other meanes hath *the God of truth* given teſtimony unto the truth of his Word: Among which, this is not the leaſt, namely, the *harmonious conſent* of various Copies in ſeveral Nations and Languages tranſcribed and preſerved: And herein, let our God receive the prayſe due from us; for, none of *the Churches of Chriſt* can equal their Bibles unto that publiſhed by our *Engliſh Clergy* even *in* [3] *perillous times*!

(1) *with* Pſalm 102. 18 *compare* Hoſ. 8. 12
(2) See *du Pleſſis & Grot. de veritate relig. Chriſtianæ*, and *Dr.* Hammond *his Reaſonableneſſe of Chriſtian Religion.*
(3) *Videas Præfat. ad* Waltoni, *Bibl. Polyglotta.*

Thirdly, For this written Word [1] *translated*, and [2] *interpreted*: Nor hath any Kingdome under Heaven ſo great cauſe to be thankful for the *purity* of Scripture-tranſlations & interpretations, as *England* hath.

(1) Deut. 28. 49
1 Cor. 14. 14
Revel. 14. 16
(2) Gen. 40. 8
Job 33. 23
Prov. 1. 6
1 Cor. 12. 10
14. 13
Eſay 50. 4

Fourthly, For theſe truths of God *wholſomely applyed*: *In England every place is full of* Manna; I mean, of religious Treatiſes almoſt in every kind. When the *Reverend Prelacy* of this *Engliſh* Church were ſilenced by (1) a rebellious power, God gave them a heart and an ability to leave a *Monument of truth* in Biſhop *Waltons* voluminous Bible. The Lord ſtir up the hearts of thoſe Miniſters among us which now ſilence themſelves, to improve their talents likewiſe; Whether in publiſhing their own corrected labours, or in advancing, reviſing, contracting, and digeſting the learned works of other men. Oh that I might ſee (2) in *Engliſh*, *Hexapla* upon the whole Scriptures: Oh that ſome *Evangelical Riverius* (3) would, out of the beſt practical Divines, ſelect the *caſe and cure* of every ſoul.

(1) *The Tribe of Levi ſtandeth and falleth with the Tribe of* Judah.

(2) Like unto the *Hexapla* written by *Andrew Willet*.
(3) Imitating *Riverius* his Practice of Phyſick.

Fifthly, For (1) *the Goſpel preached*: What any Miniſter of Chriſt delivereth *according to the ſimplicity of Gods holy Word*, that, not ſo much the *Miniſter*, as (2) *Chriſt himſelf*

(1) *See Mr.* William Durham *his Epiſtle before his Sermon upon* James 5. 9

(2) *with* Exod. 20. 19. Job 33. 6, 7. and 2 Cor. 4. 7. *compare* Num. 16. 5, 11. Deut 18. 19 Num. 17. 10. 1 Sam. 8. 7. Mat. 10. 40. and Luke 10 16. *So long as he keepeth to his Commiſſion, and delivereth the Counſel of God, you cannot deſpiſe the work of your Miniſter, but you do therewithal deſpiſe the blood of your Saviour. Biſhop* Reynolds *pag. 46. of his Paſtoral office.*

ſpeak-

ſpeaketh; for Chriſt by *His* (3) *Miniſtry*, now (4) *ſpeaketh from Heaven.* O bleſſed Jeſu, Thou didſt not *pray* for thy Miniſters *alone*, but for (5) *them alſo which ſhall believe on* thee *through THEIR word.*

(3) 1 Cor. 12. 28
Matth. 28.20
Eph. 4 11,12
(4) Heb. 12. 25
Epheſ. 2. 7
2. Cor. 5. 20
(5) John 17. 20

Sixthly, For *every other Ordinance of Chriſt adminiſtred among us*: Compare the *purity of our Church* with the *ſuperſtitions abroad*; yea, conſer (1) *Goſpel-worſhip* with the (2) *beggarly rudiments of the Law*; or the (3) *laver of Baptiſm* with the (4) *unſightly circumciſion* of the *foreskin* of the fleſh; or the (5) *Supper of the Lord* with the (6) *bitter herbs of the Paſſeover*; nay, taſte the *Spirit and life* of any Ordinance of Chriſt; you will then (7) *give thanks unto God at the remembrance of his holineſſe.*

(1) 2 Cor. 3. 8,9
(2) Gal. 4. 9
(3) 1 Pet. 3. 21
(4) *Curtiſ Judæis. Perſ.* Gen. 17. 11
(5) 1 Cor. 11. 23
(6) Exod. 12 8
(7) Pſal. 30. 4

Seventhly, Let us and all the Churches be thankful, for that *the* (1) *whole duty of man is to believe in God and his Chriſt.* When we *hear* and *believe*, *read* and *believe*, *meditate* and *believe*, then is our *heart* filled with *joy*, and our *lips* with *prayſes*: *I believed, therefore* (2) *have I ſpoken.* The (3) *prayer of faith* how doth it *avail*? The (4) *juſt ſhall live by his faith*, yet (5) *not he, but Chriſt* liveth in him! Wiſely to (6) *believe*, to *credit*, and to *truſt*, is *noble* and *heroique*; then this *generous duty*, what *duty* can be more *deſireable* except *to love* which is but (7) *faith exerciſed*? God he *graciouſly entruſteth* the Be-

(1) John 6. 29
1 John 3. 23
(2) 2 Cor. 4. 13
(3) James 5. 16
(4) Hab. 2 4
(5) Gal. 2.20
(6) Pſal 119. 66
Matth. 13.58
(7) Gal. 5. 6

Believer with whatſoever conduceth unto his everlaſting good. The *believer*, he [again] doth *not only believe*, but (8) *truſt his God*: He reſteth aſſured that the *Almighty* is ſo *juſt*, ſo *true*, that man may ſafely rely upon the *faithful friendlineſſe* of every *proceeding* of his, and upon his *bare word* in whatſoever he ſpeaketh; *no wiſdome*, &c. *like Gods wiſdome*, &c. Between *learner* and *teacher*, *ſervant* and *maſter*, *man* and *wife*, &c. there is a *neceſsity of truſting*; of theſe ſome or other may *betray their truſt*; But, ſeldome will we miſtruſt a *perſon of honour*: and, as for the *word of a King*, that [ye know] *is ſacred* among us: it were *barbariſm to give a Prince the lye*: Oh then, where we have Gods *word of truth* for our *warrant*, and that (9) warrant *ſealed* unto us by Gods *Spirit of truth*, with what *full aſſurance* may we (10) *repoſe* a *ſtedfaſt confidence* upon our *great and loving God?* Moſt cheatfully can the Believer (11) *truſt his God* for the *pardon* of all his ſins, for the *ſupply* of all his wants, for the *acceptance* of his perſon and of his endeavours, for the *reward* promiſed unto every duty, &c. *Things temporal* are not more viſible to *thine eye*, then (12) *things ſpiritual* are to *his faith*. *All have* (13) *ſinned, and come ſhort of the glory of God*; Chriſtians, wherein ſoever we ſin, therein our *faith faileth us*, viz. We do not (14) *believe the commandement* [by us broken] to be ſo *good* for

(8) Pſal. 62. 8
Eſay 7. 9
30. 15
Prov. 14. 26
Epheſ. 3. 12
Heb. 3. 6

(9) Joh. 17. 3

(10) Heb. 4. 16

(11) *Credere* Joan. 14. 1. *in Deum, eſt fiduciam habere.* Zegerus.

(12) Heb. 11. 1

(13) Rom. 3. 23

(14) Pſal. 111 7
119. 86, 151,
86. 172

for us, ſo *advantageous* to us, as (15) in truth it is. There neither is nor can be any *ſin* which is not *accompanied with unbelief*: On the other ſide, the *greater our faith*, the *leſſe we diſobey*, that is, the leſſe we *come ſhort of the glory of God*.

(15) Deut. 6. 24 10. 13

Eighthly, If the *life of faith* [1] be a life ſo deſirable; what thanks is due from us unto our God for that [2] *holy*, that [3] *bleſſed ſpirit* of his by which [4] alone we are *enabled to believe?* By Him is ſanctified the [5] uſe of all that is before us: Our [6] *thirſt after righteouſneſſe* maketh us to *reliſh* righteouſneſſe *the better*: The *waters of ſalvation* which we draw, we draw *with* [7] *joy*: The *breaſts* which we ſuck, are *breaſts of* [8] *conſolation*: We [9] *live*, and the *ſpiritual life* which we lead, is [10] *pleaſant unto us*: We have *bread from heaven* to feed upon, and a [11] *ſpiritual taſte to delight us* while we feed: We are *a people* [12] *near unto the Lord*: We are not *amuſed* as thoſe Diſciples were [13] before whom *the perſon ſpeaking in my Text was transfigured*, (no) our *eyes are* [14] *open*, we [15] *apprehend that for which alſo we are apprehended*: We are not *layed in a trance*, as [16] *Saul* was, then, when the Lord converted him: God doth not *caſt us into* [17] *a dead ſleep*, as he did *Adam*, while he raiſeth a [18] *help meet for us*; rather, he giveth

(1) Hab. 2.4

(2) Rom. 1. 4
(3) 1 Pet. 4. 14
(4) 2 Cor. 4. 13
(5) 2 Theſ. 2. 13
(6) Matth. 5. 6

(7) Eſay 12. 3
(8) 66. 11
(9) 38. 16
(10) Rom. 8, 6
(11) Jer. 31. 25
(12) Pſa. 75. 1 148. 14 Rom. 13. 11
(13) Luke 9. 33 Matth 17. 6
(14) Num. 24. 3 Luke 24. 31
(15) Phil. 3. 12
(16) Acts 9. 4 10. 10 22. 17
(17) Gen. 2. 20, 21
(18) Pſalm 89. 19

giveth us [19] *free leave* to look on, and *to contemplate* the wisdome of his power: He doth not snatch us *from unbelief* to *eternal blisse* in a moments space, but he giveth us *leisure to inform our selves* of all those *mysteries* which his *holy Gospel* revealeth: We are not taken up *in a whirl-wind*, but, we *walk with God*, and gently *passe from death to life*: We are entertained in this Kingdome of grace with the [20] *interview of glory* to come: We are not deprived of the delight [21] *which accompanieth* expectations: As *hope deferred* maketh *fruition* the [22] more *sweet*; so, there is a [23] *livelinesse* in hope: A *pleasant* and *amiable* practice it is, to [24] *acquaint* ovr selves *with that God*, whose *beatifical vision* we long for: When our [25] *marriage with the Lamb* shall at length be *celebrated*, we shall [26] *consummate* our *joyes* in the *highest heavens*; nevertheless, it is no small satisfaction unto us, that we are [27] *betrothed here below*: While the *Bridegroom of our soules* [28] guideth us thorough the *troubles of heart*, toward the *mansions in his Fathers house*, his *loving Spirit* makes us to [29] *lye down in green pastures*, and leadeth us, as beside *waters of quietnesse*, so, beside [30] *Rivers of pleasure*! Sirs, although the *day of our espousals* will be unto us the eternal *day* [30] *of the gladnesse* of our hearts, yet we would not be debarred the [31] *sweets of wooing*, we would not misse the ever

(19) Mat. 13. 17
1 Cor. 2. 7, 10
Ephes. 3. 9, 10
Col. 1. 26, 27
1 Pet. 1. 12
(20) Psalm 84. 2
Heb. 9. 28
2 Pet. 3. 13
Heb. 13. 14
Rom. 8. 24
Jer. 31. 17
(21) Psalm 63. 1
119. 174. 20
(22) Prov. 13. 12
(23) 1 Pet. 1. 3
(24) Job 22. 21
Phil. 3. 1
1 John 1. 3
(25) Rev. 19. 7
(26) 1 Thes. 4. 17
(27) Hos. 2. 19, 20
Jerem. 2. 2
Ezek. 16. 8
2 Cor. 11. 2
1 Cor. 6. 17
(28) Esay 58. 11
Psalm 32. 8
73. 24
(29) 23. 2
36. 7, 8, 9, 10
(30) Cant. 3. 11
(31) Jer. 2. 2

ver (32) *endearing communion* of his moſt bleſſed Spirit: Happy we, that we may (33) take time between *Ægypt* and the *promiſed Reſt*; Oh, let us (34) feed a while upon *Manna in the wilderneſſe*: Let us *reſt* (35) our ſelves *upon the holy hill of Sion*, before we climb (36) *Jeruſalem* above: *By this we know that* God hath a delight in us to do us good in our later end, (37) becauſe he *vouchſafeth unto us his own* Spirit: It is the *holy Spirit* which (38) *inſtructeth*, (39) *adviſeth*, (40) *counſelleth*, (41) *quickeneth*, and (42) *guideth* us in every duty wherewith at any time we glorifie our God: Is it the holy Spirit [*that Spirit whom we ſo long reſiſted, ſo ungratefully quenched, and ſo frequently grieve!*] which maketh every Ordinance of Chriſt (43) effectual unto our ſoules: It is the holy Spirit which (44) *ſealeth us* as his own peculiar goods *againſt the day of Redemption*: This is that (45) *good* Spirit, that (46) *other*, that (47) *inward*, that *ever-preſent* (48) *Comforter*, which maketh *every day* throughout the year [to us] a (49) *Feaſt of Pentecoſt*, which continually (50) *whiſpereth* unto us, *Let not your heart be troubled*; yea, which graciouſly (51) raiſeth our hearts unto a *belief in God*, and unto a *belief in* his Chriſt: Dear Chriſtians, to be *ſpiritually minded is* (52) *life and peace*; be ye (53) *filled with the ſpirit*, and ye ſhall be *filled with joy*: The *graces* of this

[32] Phil. 2. 1
[33] Hoſ. 2. 14
[34] John 6. 31
[35] Pſ. 84. 7
[36] Gal. 4. 26
[37] 1 John 4. 13
[38] Nehem. 9. 20
[39] Pſa. 32. 8
[40] Revel. 3. 18
[41] Eph. 2. 1 Pſalm 119. 93
[42] 32. 8 73. 24
[43] Eph. 3. 7 4. 16 1 Theſ. 2. 13
[44] Eph. 4. 30
[45] Nehem. 9. 20
[46] John 14. 16
[47] Pſa. 51. 6
[48] John 14. 18, 26 Pſalm 94. 19
[49] Eſay 57. 18, 19
[50] 30. 21 John 14. 1
[51] With Heb. 13. 21 compare John 14. 11
[52] Rom. 8. 6
[53] Eph. 5. 18

bleſſed Spirit, are the *ornaments* with which He who is *the deſire of our ſoules* (54) *beautifieth* us: This *Spirit of grace* is that (55) *friend of the Bridegroom* which *gaineth a good affection* in us toward our Lover, (which (56) *interpreteth* unto us all his *love-tokens*!) By this Spirit he bringeth us into (57) the ſecret places of the Wilderneſſe; by this Spirit he *alloureth* us, *ſpeaketh dearly* to us, *wooeth* us, *courteth* us, and (58) *ſingeth* unto us the whole *ſong of Solomon*: By this Spirit he (59) *purifieth our hearts* that we may come with the more confidence unto his Bride-Chamber; He holdeth a *cloſe* (60) *communion* with our ſpirits by this Spirit; The time of our *ſpiritual life* here is the (61) *time of loves*; We have not patience to ſtay until he bring us unto his Bride-chamber; oh *let him kiſſe* us here (62) *with the kiſſes of his mouth*; The mouth of him who eſpouſeth us unto himſelf is this Spirit, even *the Spirit of truth*, and *of love*. In every grace, *viz.* in the (63) *exerciſe of every grace*, we enjoy a (64) *heavenly mindedneſſe* which *eternity it ſelf ſhall perfect*. This God (65) *of love is a* (66) *loving ſpirit*; he leadeth us into his (67) *wayes of pleaſantneſſe*, he walketh with us in his *garden walkes*; he *filleth us with* (68) *longings*: he *raviſheth our ſouls* with (69) ſpiritual delights, he (70) *adopteth* us children, *children of God*, and *heires of ſalvation*, he (71) maketh us *partakers of the divine*

[54] Pſalm 149 4
[55] John 3. 29
[56] Eſay 56. 7
[57] Hoſ. 2. 14 Cant. 7. 12
[58] Eſay 5. 1 Pſalm 118. 14 42. 8
[59] Eph. 5. 26
[60] 2 Cor. 13. 14
[61] Jer. 2. 2 *Tota Chriſtiani vita eſt* Eſay 26. 8 *deſiderium ſanctum.*
[62] Cant. 1. 2
[63] Heb 5. 14
[64] Phil. 3. 20 Epheſ. 2. 6
[65] 1 John 4 8
[66] Wiſdom 1. 6
[67] Prov. 3. 17
[68] Pſalm 119 20
[69] 97
[70] Rom. 8. 15
[71] 2 Pet. 1. 4

vine naturr, he [72] declareth us the *Spouſe of Jeſus Chriſt*; O let us be thankful for that [73] *Spirit of grace*, which [74] alone can give us *grace to be* [75] *thankful.*

Ninthly, *Unto us a* [1] *Son is given.* As *the Son* imparteth unto us [2] *his own ſpirit*, ſo *the Father* [3] giveth unto us *his own Son*; his own Son [4] *manifeſt in the fleſh!* A myſterie, *a great myſterie*, a [5] great myſterie almoſt ſwallowing up our meditations, and making us (not ſo much *thankful*, as) *thankfulneſſe* it ſelf! For, ſince this Son of God is both [6] *Lord* and [7] *heir of all things*, give [8] HIM to us, and we will quickly lay our claim unto [9] whatſoever he hath: The work of [10] his hands, *the worlds which* [11] *he created*, they are [12] *our goods* and *chattels*; (Ours [13] *during our life*, for [14] our uſe; His *for ever*, for [15] his glory:) What inheritance he holdeth *by* [16] *birthright*, that, *by his* [17] *purchaſe* is [18] made ours: The *price* of his blood is [19] Ours, *payeth off* [20] *all our debts*, and that [21] unto his gain. The [22] *power of his Reſurrection* is [23] Ours, *raiſeth us* from [24] dead works, and will [25] *raiſe us* up at the laſt day; His *holy life* is [26] our *example*

[72] Jer. 3. 14.
[73] Zech. 12. 10
[74] James 1. 17
[75] Epheſ. 5. 20

(1) Eſay 9.6
(2) John 3.34 7. 38 15. 26
(3) 3. 16
(4) 1 John 1.2 Eph. 3. 9, 11
(5) *See Biſhop* Andrews *Serm. on* 1 Tim. 3.16 *See* Ephe. 3. 10
(6) Acts 10.36
(7) Heb. 1. 2
(8) Rom. 8.32
(9) 1 Cor. 3. 22
(10) John 1. 3 Col. 1. 16
(11) Heb. 1. 2
(12) Pſ. 115.16
(13) Matth. 6. 32 1 Tim. 4 8 Heb. 13. 5
(14) 1 Cor. 7. 31
(15) Pſalm 119 91
(16) Mat. 21. 33
(17) Heb. 1. 2
(18) Rom. 8. 17 Tit. 3. 7 Heb. 1. 14
James 2. 5. 1 Pet. 1. 7. (19) 1 Cor. 10. 16. Epheſ. 1. 7. (20) 1 John 1. 7, 9. (21) Phil. 2. 9. (22) 3. 10. (23) Rom. 6. 5, 11. (24) Col. 3. 1. (25) John 6. 54. (26) Rom. 13. 14.

and [27] *merit*: His *univerſal obedience* hath [28] fulfilled the whole Law [29] *in our ſtead*; His [30] *ſanctification* is made *ours*, [becauſe *he* is holy, *we* are reputed holy; becauſe *he* is righteous, *we* are (31) reputed righteous;] nay, *his very Sonſhip* is (32) ours; He is Son of God *by* (33) *nature*, we by *the* (34) *adoption of his Spirit*; for this cauſe *he is not* (35) *aſhamed to call us brethren*, and to acknowledge *His Father* to be (36) *Our father*. But, though *Jonathan* keepeth (37) *his bow, his ſword, and his robes* to himſelf, *David* will love *Jonathan* for (38) *Jonathans* ſake; True, of the *fulneſſe* of Chriſt *we all* (39) *receive grace for grace*; and whatſoever duties *we* owe unto God, them *Jeſus Chriſt* performeth (40) in our name and ſtead; but, did he neither ſecure us from wrath, nor procure us benefits, yet ſtill [Jeſus is *the* (41) *gracious Son of a gracious Father*] we ſhould love Jeſus both for *his Fathers ſake*, and for *his own ſake*. Mean while, *He who ſpared not his own Son, but hath* (42) *given him up* to our nature, to our infirmities, to our ſorrowes, to the wrath and death due to us; he that giveth to us, *and thus giveth to us* his Son, *how ſhall he not with him alſo freely give us all things*! Wherefore, *thanks be unto God* (43) *through Jeſus Chriſt our Lord*; yea, *thanks be unto God* for *Jeſus Chriſt our Lord*.

(27) Mat. 17.5 1 Cor. 1. 30 Phil. 3. 9
(28) Gal. 2. 16
(29) 3. 13
(30) 1 Cor. 1. 30
(31) Eſay 13. 11
(32) Gal. 4. 5, 6
(33) Pſalm 110. 1
(34) Eph. 1. 5
(35) Heb. 2. 11
(36) John 20. 17
(37) 1 Sam. 18. 14
(38) 3
(39) John 1. 16
(40) Eph. 5. 2 Tit. 2. 14
(41) *Magni Parentis non minor filius.*
Chara Dei ſoboles magnum Jovis incrementum.
Or, as *Aurelius Symmachus* of *Boethius*, *Illud pretioſiſſimum humani generis decus.*
(42) Rom. 8. 3
(43) 7. 25

The

The laſt matter of Thankfulneſſe which I now propoſe [*while we abide here within this kingdome of grace*] is *Gods love to mankind.* The (1) *face of Jeſus Chriſt* could never be ſo full of (2) *ſmiles to us-ward*; but that the *God*, and (3) *father of our Lord Jeſus Chriſt* is toward us ſo (4) *infinitely compaſſionate.*

We (1) *little children*, *conſcious* of our demerit (2) *bemoan our ſelves*, we *cry*, we (3) *cry out aloud*, becauſe we have *done* (4) *a very great fault*; (5) *Peace*, (6) *peace*, [ſaith the father of our mercies] *wipe* (8) *away all tears from your eyes*; *I will not* (7) *puniſh you*; *you be* (9) *blameleſſe and* (10) *righteous, and* (11) *perfect*; *You did not* (12) *commit the offence, but, my* (13) *ſervant did*; *with you I am well pleaſed, I was angry, not with you, but with my* (14) *ſervant*: [Ah (15) naughty ſervant,] *I have* (16) *beaten him*; *but you, be* (17) *good children*: *Come, turn* (18) *your ſorrow into gladneſſe, and your mourning into joy*; *Love me* (19) little children, *I your* (20) *father love you*; *kiſſe* (21) *and be* (22) *friends.*

Other Kings *whip* their *high-born ſons* upon their *Pages back*; this King of heaven and earth, he *ſpareth* his *vileſt ſervants*, and *ſcourgeth* them upon the *ſhoulders of his moſt glorious Son!*

His juſtice againſt us, the avenging God *muſt*

(1) 2 Cor. 4.6
(2) 3.18
(3) 1 Pet. 1.3
(4) John 3.16 Rom. 5.8

[1] Mat. 18.3 1 John 4.4 John 13.33
[2] Jer. 31.18 Zech 12.10 1 John 1.10
[3] Mic. 4.9
[4] Rom. 3.23
[5] Mic 5.5
[6] Ephes. 2. 10,15,17
[7] Jer. 31.34. 33.8
[8] Eſay 54. 4,6,8 30.19
[9] 43.12 44.22
[10] 40.2 55.7,8
[11] 53.11 John 1.29
[12] Num. 23. 21
[13] Iſa. 42.1
[14] 53.10
[15] Mar. 15.28 2 Cor. 5.2
[16] Iſa. 53.3-10
[17] Eph. 1.6
[18] Iſa. 51.11
[19] 1 Joh. 4.19 John 14.15,16
[20] 3.16
[21] 2 Sam. 14. 33. Pſalm 2.12
[22] Eph. 2.16 2 Cor. 5.18 Col. 1.20,21

muſt ſatisfie; but, *ſo he loveth us, that*, rather then we ſhould endure everlaſting impriſonment, he (1) got *his own Son* to be (2) *ſurety for us*: By this advantage, the ſeverity of his juſt execution he extendeth, *not againſt us* who brake his whole Law, *but* (3) *againſt him* who (4) fulfilled every tittle of it! *not upon us* who deſerve eternal death, *but againſt him* who hath right (5) unto a Crown of life! *not upon us* who daily rebel againſt him, *but*, *upon Him* who (6) ever delighteth to do his will! *not upon us* the guilty and ungodly, *but upon him* (7) the innocent and righteous! *not upon us* who were (8) by nature the children of his wrath, *but upon him* who is by nature (9) the Son of his love! *So God loved the world that he gave his only begotten Son, that* (10) *whoſoever believeth in him ſhould not periſh, but have everlaſting life!*

[1] Pſalm 40. 7,8
[2] Heb 7.22
[3] Eſay 53. 3—10
[4] Matth 3. 15
5. 17
John 19. 30
[5] 1 Tim. 6. 16
[6] John 4. 34
5. 30
6. 38
[7] 1 Pet. 3. 18
[8] Epheſ. 2.3
[9] Matth. 3. 17
[10] John 3. 16

God is of (1) *purer eyes then to behold* our (2) *filthy garments*; therefore he (3) adorneth us *with the Robes of his only Son*; He cannot *excuſe us* while we take our *own courſes*; therefore he (4) *ſanctifieth us by the Word* and *Spirit* of his own Son; He cannot *affect us* as we abide (5) *polluted in our ſins*; therefore he taketh the (6) *heart-blood of his dear Son*, and therewith *waſheth* away *our ſtains and guilt*; He cannot *exalt us* while we abide *ſtrangers and enemies*; therefore he *electeth*

[1] Hab. 1.13
[2] Zech. 3.4
[3] Eſay 61. 10
[4] Eph. 5.26, 27
Tit. 2. 14.
[5] Ezek. 16.6
[6] Revel. 1.5
1 Pet. 1. 19
1 John 1. 9
2. 2
[7] Epheſ. 1.4

electeth us to be his (8) *ſervants*, (9) *friends*, and (10) *children*: and, to (11) let us ſee how great a kindneſſe he hath for us, he (12) *giveth us in marriage* unto the *Heir of all things*, even unto *his only begotten Sonne*, whom he ever embraceth *within his boſome*, infinitely loving him; *loving him* every whit *as dearly as he loveth himſelf*! yea, the Lord God (13) exalteth *him in our nature* (14) becauſe *our nature* is *by him exalted.*

[8] Rom. 6. 22
[9] John 15. 14,15
[10] 1 John 3.1
[11] Iſa. 54.5
[12] 2 Cor. 11. 2
Epheſ. 5. 30
Matth. 25.10
Revel. 21. 2
[13] Heb. 1.4
2. 7
[14] Phil. 2.9
Heb. 2. 9
Eſay 53.10, 12
49. 6
Pſalm 2. 8

In Jeſus Chriſt, the Wonderful God revealeth unto us *unſearchable* (1) *Treaſures of wiſdome, infinite Riches of* (2) *free grace, ineffable bowels of loving kindneſſes*! I challenge all the Poets *among the Heathens* to *invent*, nay, to *imitate* (3) either ſuch *a Tragedy*, or ſuch *a Comedy* as (*in relation, as well unto us, as unto themſelves*) is divinely acted by *the Father*, the *Son*, and the *holy Ghoſt*, *three perſons in one God* for ever bleſſed.

[1] Col. 2. 3
1. 26
Epheſ. 3. 8, 9, 10
1 Tim. 3. 16
1 Pet. 1. 20, 12
[2] Epheſ. 1. 6, 7
2. 5, 7
2 Tim. 1. 9
Rom. 3. 24
1 Cor. 2. 12
Revel. 21. 6
22. 18
[3] 2 Pet. 1. 16

Let *Pharaoh* (1) make *Joſeph Ruler* of his whole Kingdom, let *Nebuchadnezzar* (2) educate, and advance *Daniel* the beſt he can; unto (3) *Haman*, nay unto *Mordecai*, nay unto *Eſther*, let *Ahaſuerus* ſhew the utmoſt of his loving favours, yet none of theſe *Hiſtories* are worthy to be *borrowed* [no not] as *illuſtrations* of that *eternal love* which the *everlaſting Father revealeth* unto us in his Goſpel of Jeſus Chriſt.

[1] Gen. 41. 43
[2] Dan. 1. 4
2. 48
6. 3
[3] Eſther 3. 1
6. 10
2. 17

Do

Do [*Unbelievers*] doat upon the *traſh of this world* : *ſquander away* your *health*, your *wits*, your *wealth*, your *time*, your *talents* upon a (1) *world of folly*, upon (2) *emptineſſe*, upon *nothing*, upon (3) *ſin* which is *worſe then nothing*; while we, who are made (4) *Denizons of this kingdome of grace*, beſtow (5) our *time*, our *thoughts*, our continual *ſtudies* upon the *ſacred myſteries* of the *glorious Goſpel*: We enjoy *a fellowſhip* which you *(poor fools)* are not well aware of; to wit, the (6) *fellowſhip* of [that *true Comforter*!] the *holy Ghoſt*, the [7] *fellowſhip* of [that *endearing* Redeemer!] the *Son of God*, and the (8) *fellowſhip* of [him *who is all in all* unto us!] *God the Father*.

[1] 1 John 5. 19
[2] Eccleſ. 1. 2
[3] 1 Joh 3. 4 Rom. 7. 13 6. 23
[4] James 2. 5
[5] Pſalm 1. 2 104. 34 119. 97 Phil. 3. 8 1 Tim. 4. 15
[6] Phil. 2. 1 2 Cor. 13. 14
[7] Phil. 3. 10
[8] 1 Joh. 1. 3 4. 16

In this Kingdome of grace, *behold* (1) *what manner of love the father hath beſtowed upon us that we ſhould* [here] *be called the ſons of God* : *Beloved*, (2) *now are we the ſonnes of God, but it doth not yet appear what we ſhall be*; *But*, this I know, *we ſhall* then *be like him* when *we ſhall ſee him as he is*; and, *we ſhall* moſt aſſuredly *ſee him as he is*; for

[1] 1 John. 1

[2] 2

In

In my fathers house are many Mansions.

HOw amiable are these Tabernacles of thine [1] *O Lord of hosts? Blessed are they that* [2] *dwell in thy house, they will still be praysing thee. One thing have I desired of the Lord which I will* [3] *seek after*, namely, *that I may dwell in this house of the Lord all the* endlesse *dayes of mine* everlasting *life, to behold the beauty of the Lord, and to enquire in his Temple. My soul* [4] *longeth, yea even fainteth for the Courts of the Lord.*

(1) Psalm 84. 1
(2) 4
(3) 27. 4
(4) 84. 2

Beloved, as there is no coming unto these *Mansions in my fathers house* until *the kingdome of glory* be first entred; so, there can never be wanting

Matter of thankfulnesse unto God

For the Kingdome of glory,

A *Kingdome indeed*; a *kingdome of the great God*! a *kingdome of the great glory of the great God*! *Prayse ye the Lord from* [1] *the heavens.*

(1) Psal. 148. 1

* Da Christianum & scit quod dico; but, *Where no grace is, there the King of glory loseth his right.*

* Christians, were there no *temporal punishments*, no *death*, no *judgement*, no *hell* to be escaped; no *Satan* to be trodden under foot, no *sin* to be subdued, no *vertue* to be desired, no *Gospel-conversation* to entertain us while we abide in the Church militant, no *present grace* to be the measure of future Reward, no *recompence of Reward* at all; nay, were *our life here upon earth a continual Hell*, yet, the [1] *hope that is set before us*, the [2] *high price of our high calling* may justly fill our mouth with *the high prayses of our God.* [as allwaies]

(1) Tit. 1. 2
Gal. 5. 5
2. 3
3. 7
Heb. 6. 18
(2) Phil. 3. 14

Here, I confesse, *my tongue is* not *the Pen of a ready Writer*: He needeth the tongue, *not of men, but of Angels*; the wing, *not of an Eagle, but of a Cherub*, that (1) undertakes to *soar* towards these *mansions*: My *thoughts* may, my *tongue* cannot ascend the heavens; It is for *divine* St. *Augustine* to write *of the City of God.*

(1) 1 Cor. 2. 9

Eye hath (1) *seen much*, *ear* hath *heard more* then eye hath seen; *mans heart conceiveth more* then his ear hath heard, yet all is too little, at the best: The *visible world* [large as it is] containeth not *variety enough* of creatures, to *paint out* in *apposite colours*, nay to *shadow out without colours*, nay, *without the least shadow, to delineate* an *imperfect mapp* of this (2) most *glorious kingdome.*

(2) Revel. 21. 2, 3, 11

Ex pede Herculem
1 Cor. 13. 12

By the *mansions in my Fathers house*, you may attempt some small conjecture of what

great

great thanks we owe unto our *merciful God* for the *ſurpaſsing, infinite,* and *eternal* peace, joy, bliſſe and glory of this *heavenly Kingdome.* We finde here ſignified

Matter of joy to us, and (1) *of prayſes to our God.*

(1) *Nam gaudio cogendi vis ineſt.* Pan. *ad* Trajan.

Firſt, in the *Manſions.*

Object. Why Manſions?

Anſw. 1. Manſions intimate *reſt: Becauſe I have ſaid* [1] *theſe things unto you, ſorrow hath filled your heart; but, let not your heart be troubled: When trouble is nigh, God* [2] *is not far off:* you *believe in God, believe alſo in me; I* [3] *go to prepare a place of reſt for you.* Beloved, *all things under the Sun are* like the Moon, *full of defects and changes;* yea, *all things under the heavens are,* like the Ayr, *made up of vanity and commotions,* but, *verily* Brethren, [4] *there remaineth a reſt for the Saints.*

(1) John 16.6

(2) Pſalm 22. 11 91. 15

(3) John 14.2

(4) Heb. 4. 9

Anſw. 2. Manſions, as they promiſe *reſt,* ſo, they intimate [1] *reſt after travel:* By the *ſharpneſſe of death* I open the *kingdome of heaven,* (not for my ſelf, for *I* [2] *came*

(1) Joan. 14.2 Syrus *habet vocabulum quod ſignificat locum publicum, ut diverſorium, ſicut etiam* Suetonius *Manſionis nomine pro diverſorio & hoſpitio utitur.* Gerhard *in Hiſt. Harm. Evangel.* (2) John 6.38. 3.13.

down from heaven, but) for you, *I go to prepare a place* of [3] entertainment *for you*; *In my Fathers house are many Mansions.*

(3) John 14. 2 Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.

Similitudo sumpta ab uno comitum qui in itinere prægressus ad diversorium, ibi cæteris cubicula assignat & efficit ut venientibus parata sint. Grotius.

Answ. 3. Mansions, as they give *rest after travel*, so, they [1] yield *refuge against danger*: As there is no *covert from a storm* like ones *well-built dwelling house*, so, there is no *shelter from trouble*, like *Gods dwelling house*: In *Gods house* we at once, both *escape a storm*, and *finde* [2] *a God*. *On Mount Zion shall be a* [3] *shadow from heat, and a refuge from storm*; *I will be unto you a* [4] little Sanctuary: Sirs, when Jesus Christs Disciples are *persecuted upon earth*, they *take sanctuary in heaven.*

(1) Offendit Joan. 14. 2 *Apostolos hoc nomine Deo fidere debere quòd in domo patris sui variæ sint paratæ mansiones: A transfugis sumpta Metaphora, quibus magno solatio est habere varia Asyla ad confugiendum: quæ promittit Christus, sive præsentem spectes vitam, sive futuram.* Zegerus. (2) Psalm 3. 2, & 91. 9. (3) Esay 4. 6. (4) Ezek. 11. 16.

Answ. 4. Mansions, as they import protection, so they imply [1] *continuance of that protection.* Tents may be *soon taken down*, *soon removed*, Mansion-houses [2] not so. Christians, Upon earth we are all of us [3] *Rechabites*: *we have here* [4] *no continuing City*; *the City of God* [that] endureth for ever!

(1) Moral dicta ἀπὸ τῦ μένειν, quasi Stabiles mansiones. (2) Esay 33. 20 (3) Jer. 35. 7 (4) Heb. 13. 14

Answ.

Anſw. 5. Manſions ſerve, as well for *convenience*, as for *continuance*: The *Jewiſh Temple* which was ſo [1] abſolute a Type of *the Temple of God in new Jeruſalem*, was, if [2] duly conſidered, as well a *Colledge*, as a *Temple*: About it were [3] ſtore of *Chambers built for thoſe Prieſts and Levites which miniſtred before the Lord*: Friends, ſo many of us *as wait upon the Lord* [4] need fear no *night*; no *ſervant* of this Lord ſhall want for *lodging*; ſo profeſſedly are the *manſions in my fathers houſe* allotted unto the *followers of Jeſus Chriſt*, that, death ſhall only [5] *bring us unto our chambers.*

[1] Pſalm 15. 1 Revel. 11. 19
[2] Ezek. 40. 44, 45, 46
[3] Jer. 35. 4
[4] Pſalm 23. 4
[5] Eſay 26. 20

Anſw, 6. Manſions comprehend, not only *convenience*, but *delight*; and that, firſt, *in regard of the building*; next, *in regard of the furnitare.*

Firſt, Our *out-houſes* are meanly built, of *hay*, *ſtubble*, *mud* or ſuch like: Our *outward buildings* are ordinarily *neglected*, as are thoſe *veſſels of diſhonour* which *lumber* them, or the *cattle* which we *houſe* in them; may they be *warm for the cattle, neceſſary for buſineſſe*, or *ſerviceable for out-uſes*, all is paſſing well; not ſo with (1) our *manſion-houſe*; that [if any] is of *ſtone-work*, [if not of Marble,] *curiouſly hewen and carved.*

[1] *See* Revel. *cap.* 21.

Next, as of the two, the *fabrique* is more excellent, ſo the *furniture.* We will hardly be at the charge of *plaiſtering* our *barns* or *hovils*,

hovils, much lesse do we either *wainscot* or *hang* them: But, if we have any *Bed, Table, Stool, Candlestick*, &c. let them be (1) furniture for the *Prophets lodging-room*; if the world hath any *Purple, Needlework, Gold or Pearl*, let them be (2) set apart for the *dwelling place of the most High*: Unto our *Mansion-houses* we bring our *houshold-stuffe*, our *substance*, our *riches*, our *treasures*, our *plate*, our *furniture*, our *tapestry*, &c. Our *Mansion-houses* we make and keep as *neat*, as *pleasant*, as *delightful*, as the condition of our *private estates* will permit. Beloved, these *mansions in my Text* are, all of them, (3) *furnished*, not according unto the *lownesse of our mean condition*, but, according unto the *majesty and honour of the high and mighty Lord of all things*; The *royal Treasures*, the *Princely Ornaments* of every *mansion*, within this *Palace*, speak their owner a *great king*, even a (3) *king of glory*. Therefore, as you will finde them *glorious mansions*, so you do finde them

[1] 2 Kings 4. 10

[2] See Exod. *cap.* 36. *cap.* 37. *cap.* 38. *cap.* 39.

[3] *Domum apud patrem habeo, camque vobis paratam, eo, longè loculentissimam amplissimam, bonis omnibus instructissimam.* Jac. Capellus *in* Joan. 14. 2

[3] Psalm 24. 7

Many Mansions.

Jesus Christ had (1) newly informed *Cephas*, *whither I go thou canst not follow me now, but thou shalt follow me* hereafter; This the other Disciples, *who then stood by*, (2) over-heard; over-hearing this, *their hearts were troubled*: Thought they, (3) *what shall become of us? Peter*, he shall follow Christ, but,

[1] John 13. 36

[2] 33

[3] *Vide in* Joan. 14. 1 *Tirinum Maldonatum. Jansenij* concord. Evang. cap. 134

but *poor we* may be left (4) *comfortleſſe behind*; *No* [ſaith *Jeſus*] *I* (5) *deal plainly with you*, Were it ſo, *I would have told you*; but, *in my Fathers houſe are many manſions*, manſions enough for *Peter*, enough *for my ſelf*, enough *for you*, and *for thouſands* more beſides you.

(4) John 14. 18
(5) 2

Object. *Many are called, but* (1) *few are choſen: Strait is the gate, and narrow is the way, which leadeth unto life, and* (2) *few there be who finde it.*

(1) Matth. 20. 16
(2) 7. 14

Anſw. 1. Verily, this is one reaſon why I have *openly* endeavoured to *roll* every *ſtone from* your *heart*; Alas, the unbelief of many among us did never yet *trouble* their thoughts; They accept an (1) *idle, fruitleſſe, opiniona-tive* knowledge, inſtead of a *firm belief* in God and his Chriſt; They promiſe unto themſelves theſe *manſions in my Fathers houſe*, whereas, *except they repent*, they ſhall never (2) ſtep toward them: They have *a name that they live, but are dead*. [By *their* (3) *fruits* you may *know* it:] *God will not put that into their heads, which they caſt at their heels*; if they (4) *judge themſelves unworthy of everlaſting life*, it is juſt with God, not *to* (5) *accompt them worthy of his calling*. But, mine APOLOGIE *in behalf of my God*, is, that although *few* there be who *work out* (6) their *Salvation*, *Chriſt* (7) *dyed for all*; Though

(1) *Qui Chriſtiani nominis opus non agit, Chriſtianus non eſſe videtur.* Salvian. *de Dei Gub. lib.* 4. 2 Tim. 2. 19 3. 5 Revel. 3. 1 James 2. 20
(2) Heb. 12. 14
(3) Matth. 7. 20
(4) Acts 13. 46
(5) See Dr. *Sclater* upon 2 Theſ. 1. 5, 11
(6) Phil. 2. 12
(7) 2 Cor. 5. 15

Though *few* there be who finde that *Jesus Christ* is the (8) only *way* which leadeth *unto life*, in Jesus Christ is [everywhere] (9) offered *Life more abundant.*

(8) John 14.6
(9) 10.10

Answ. 2. Although in comparison of all them for whom [1] Jesus Christ dyed, *they that perish* [2] *are many*; yet, in comparison of them whom Jesus Christ might justly [3] have rejected, they who *belive unto salvation*, have need of many mansions, for they *are many*: Compare the [4] *flock of sheep* with the [5] *herd of goats*, and a [6] *little flock* it is; but, recollect how many of these *sheep* the [7] *wolfe* would have *devoured*, and you will then grant, that (over what it might have been) this *little flock* abideth a [8] *great flock*. There were [innumerably] more fishes left in the Sea, then [9] taken, yet the [10] Text saith, *They enclosed a great multitude of fishes*; Although more are *without* the pale of the Church then *within* it; yea, although more are *in the Church* then *of it*; yet multitudes of Believers there are, whom these *Fishers of men* convert. True, many are those *unthankful wretches* which *will* torment themselves *in hell-flames*; but, blessed be our Saviour, many [*although not so many*] are the *Saints glorified in Heaven.*

(1) 1 John 2.2 Rom. 5. 18
(2) Matth 7. 13
(3) Rom. 3.9, 23 1 Sam. 2. 30
(4) John 10. 16
(5) Matth. 25. 38
(6) Luke 12. 32
(7) 1 Pet. 5.8
(8) John 10. 16 Psalm 84.7 Revel. 7.9
(9) Luke 5. 6
(10) ibid.

Answ. 3.

Answ. 3. No marvail it is, if the *mansions in my Fathers house* be *many*, since the *elect of God* cannot be *few*: We finde *from the East, and from the west*, [1] *many* coming *to sit down with Abraham, Isaac and Jacob, in the kingdome of heaven*: Among the *tribes of Israel*, we see *a* [2] *hundred forty four thousand* sealed: In the beginning of the world [3] *ten thousand of the Saints* were heard of: If you will allow *the seed of Abraham* to be, [4] *like that father of the faithful*, [5] *true believers*, you will, as soon *number the stars of heaven*, as them: For, although unto the great God, neither [6] *they*, nor *the* [7] *stars* are *innumerable*, yet unto us *finite creatures*, they are *a* [8] *great multitude, which* no man can number.

[1] Matth. 8. 11

[2] Revel. 7. 4

[3] Jude 14.

[4] Gen. 22. 17

[5] Gal. 3. 7, 8

[6] Psalm 139. 16

[7] 147. 4

[8] Revel. 7. 9

Answ. 4. A *multitude of the heavenly host* [1] seconded one Angel; how great that multitude was, God alone knoweth; Every *legion* of Angels is computed *six thousand six hundred sixty and six* in number; of these you may observe *twelve legions* mentioned [2] like *one single troop*: We read of [3] *thousand thousands spirits who ministred unto God*, and of *ten thousand times ten thousand who stood before him*: and (again) [4] *ten thousand times ten thousand, and thousands of thousands*. Beloved, *in my Fathers house*, none of all these want their mansions.

[1] Luke 2. 13

[2] Matth. 26. 53

[3] Dan. 7. 10

[4] Revel. 5. 11

Anſw. 5. Many, *viz.* for the [1] *greater ſolace* of theſe Diſciples: Some conclude, that one of *hell-torments* ſhall be an oppreſſing and [2] *over-crowding one another, thorough the narrow ſcantneſſe* of that bottomleſſe pit: If ſo, One of the *pleaſures of Heaven* ſhall be a [3] *ſpaciouſneſſe of room*: God will [4] *enlarge our Tent.* The Saints ſhall not complain that *the place is* [5] *too ſtrait for them.*

[1] Hoſ. 4. 16
[2] Eſay 22. 5
[3] Mark 14. 15
Pſalm 31. 8
118. 5
Matth. 13. 30
[4] Eſay 54. 2
[5] 49. 19, 20

Anſw. 6. Many, *viz.* to ſet forth *the* [1] *greatneſſe of God* their Maker and Builder: *Great* is the *Houſe* (and therefore *many* are the *manſions*) which he buildeth *for* [2] *the honour of his Majeſty*: Saith *Solomon*, [3] *What houſe I build ſhall be wonderful great.*

[1] *Pauperis eſt numerare.*
[2] Dan. 4. 30
1 Chron. 29. 1
[3] 2 Chron. 2. 9

Anſw. 7. Many, becauſe *of* [1] *many degrees*: At *Jeruſalem* one [2] part, *in and about* the Temple, was *holier then another*: *A ſtranger* might not approach *the Ally before the Temple*: *A Prieſt* might enter the *Courts*, which an *Iſraelite* might not: Between *the porch and the Altar* no Prieſt might come, unleſſe *his head* were *covered*; The *inwarder part of the Temple* was more holy then the

[1] Non male veteres intelligunt cum graduum differentiis. Grot. *in locum.* Πρόβατα ἄλλης μονῆς ἀναλόγως τῆς πίστεως κατηξιώμενα. *Clem.* Strom. 6. *Quomodo multæ manſiones* [2] Patrem, *ſi non pro varietate meritorum?* Tertul. Scorp. *Plures ſunt manſiones jam paratæ ſecundum electionem æternam, ſed parandæ adhuc ſecundum merita.* Gorran *in locum.* [2] Conſulas *Maymon.* in biath *Mikdaſh Adath. R. Nathan.* per. 34. *Rambam* in *Kelim* per. 1. & fin. *Joſephum* de bell. *Jud.* lib. 5. cap. 14. *R. Solom.* in Kelim per. 1. &c.

Prieſts

Prieſts Courts, and *within the Vail* was the *Holy of holies*. So in heaven there be *manſions one of a higher degree of glory then another*; Hereunto *the perſon ſpeaking in my Text* principally alludeth: Saith he, *This is the victory which overcometh* your troubles, *even your faith*; wherefore *believe in God, believe alſo in me*; and, take this for your encouragement; The *greater* your *faith* is, the *greater* your *victory*; and the *greater* your *victory* is, the *greater* ſhall be your *Reward*; for, I will *reward every one* of you *according unto his work of Faith*; and that I may reward every one of you according unto your work of Faith, *In my Fathers houſe are many Manſions*——

——*are.*

It is not ſaid they *ſhall be*, but they [already] *are*: This is yet one more *incitement* unto a thankful glorifying of God as God, *viz.* the [1] *full aſſurance*, the *lively hope which is ſet before us*: There [2] *ſhall be* new heavens, nay, there [3] *are*.

[1] *Beatitudo hæc duo requirit, fruitionem incommutabilis boni, & certitudinem æternæ* Revel. 21. 1.

fruitionis. See Epheſ. 2. 6. Phil. 3. 20, &c. [2] 2 Pet. 3. 13. [3] Eſay 66. 5. 17. 18.

There are *manſions*, *many manſions*, *many manſions of many degrees*; *of degrees already prepared* to recompence the higheſt degree of

faith and love which any Diſciple can poſſibly reach; *wherefore, my beloved Brethren,* [1] *be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, for ſo much as you know, your labour is not in vain in the Lord*: There are *many manſion in my Fathers*

—— *houſe.*

[1] 1 Cor. 15. 58

Queſt. *Why is the kingdome of glory compared to a houſe?*

Anſw. For the ſame reaſon that you here ſee many manſions; not only manſions, but *many manſions* [as I told you]: The glory of the *inviſible* (1) infinitely tranſcendeth the glory of the *viſible world*: Hence, as we are forced to uſe *many letters* to ſpell *one* long *word*, or, *many words* to compoſe *one* eloquent *ſpeech*; ſo, by reaſon of our imperfect underſtanding, we are conſtrained to borrow *many* worldly *excellencies* to repreſent any (2) *one glory* in heaven.

[1] See *Biſhop Reynolds* on Hoſ. 14. Serm. 5. Sect. 2. in *The beauty of Lillies.*
[2] 1 Chron. 29. 1 Revel. 21. 2

Be *Jeruſalem the* (1) *joy of the whole earth*, yet *Jeruſalem which is* (2) *above*, if ſhe would make her ſelf known unto us below, ſhe will (3) *take up* Jewels, and Riches, and Gold *upon truſt*: So immoveable is heaven, that, name (4) *Mount Zion*, and you ſay nothing: Be a *Throne glorious*, and heaven is (5) *exalted above that glory*; The Crown [there] is *a Crown which* (6) *fadeth*

[1] Pſalm 48. 2 137. 6
[2] Gal. 4 26
[3] Eſay 54. 11, 12 Revel. 21. 19
[4] Pſalm 46. 5
[5] 113. 4 Eſay 66. 1
[6] 1 Pet. 5. 4

not

not away; The inheritance [there] is (7) *undefiled, incorruptible*; The ſubſtance [there] is (8) *an enduring ſubſtance*; The peace [there] (9) *paſſeth mans underſtanding*; Life is there, *life immortal*, *life* (10) *eternal*; There pleaſures *ſwim in* (11) whole *Rivers*, they (12) *roll in* upon us *like waves of the Sea*: Call heaven a houſe, and *the builder and maker* muſt be (13) a *God*; Call heaven a Houſe, and that houſe muſt be *as wide as heaven*. The *windows* muſt be (14) *Agates*, the *gates Carbuncle*, the *battlements pleaſantneſſe*, and whatſoever elſe is precious; the *pavement love, joy and glory*: The *azured firmawent*, which our eyes behold, is but as the *rough rags*, the *made-earth*, the *unbewen*, the *loweſt*, the *buried part*, of the foundations of this Houſe! The *ſtars of the firmament* are but as ſo many *ſandy duſts* everywhere *ſcattered* within that *azured*, that *clayie rubbiſh*! The *Moon and Sun*, which ſeem ſo bright unto us, unto the inhabitants of this Houſe in my Text, do indeed *a little glizzen*, but no otherwiſe then *two ſhells of an Oyſter* opened under our feet! If heaven be *a houſe*, it is *a manſion*-houſe; a *glorious* houſe, a *holy* houſe, the *houſe of my God*, and, [that I may ſpeak home,]

[7] 1 Pet. 1. 4
[8] Heb. 10. 34
[9] Phil. 4. 7
[10] Rom. 2. 7 1 Cor. 15. 54
[11] Pſalm 16. 11
[12] Eſay 48. 18
[13] Heb. 11. 10
[14] Eſay 54. 12

My Fathers houſe.

God, even the Father of our Lord Jeſus Chriſt,

Christ, is (1) *glorious in holineſſe, Fearful in prayſes*: What ſort of (2) *Palace*? What kind of *Temple* muſt that be, which deſerveth to be called (3) *The Houſe of God*? And yet our rejoycing lyeth not ſo much *in the fabrique*, as *in the builder*; not ſo much *in the builder*, as *in the owner* of this houſe: The Owner of this Houſe is *the Father of our Lord Jeſus Chriſt*; This is

[1] Exod. 15. 11
[2] 1 Chron. 29. 1
[3] Eſay 66. 1

My Fathers houſe

First, *in regard of God the Father*: Heaven is God the Fathers *home*: He indeed (1) *filleth all places*; but, heaven is *the* (2) *place of his habitation*, the (3) *palace where his honour dwelleth*; the (4) *palace* where he keepeth *his Court*; the (5) *Court* where he *exalteth his Throne*, his power, and his glory.

[1] Jerem. 23. 24
[2] Luke 16. 9 Eſay 57. 15
[3] Pſalm 26. 8
[4] 1 Chron. 29. 1
[5] Eſay 62. 9

Next, *in regard of God the Son*: As to work out our Redemption, *he came down from heaven*; ſo, having finiſhed that work, he *aſcended up on high*: Oh, it was a (1) comfort to *the ſon of man, as man*, to *go unto* his *Father*; for his *Father is* (2) *greater then* he.

[1] John 20. 17
[2] 14 28

Thirdly, *in regard of us Believers.*

First, We (1) fancy great matters, might *Jeſus Chriſt* here converſe among us *in the fleſh*: Sirs, God *the father loveth* Jeſus

(1) Eſay 64. 1

ſus Chriſt as *his only Son*; *Jeſus Chriſt* reciprocally *loveth* him as *his dear Father*: If we love Jeſus Chriſt more then we love our ſelves, we (2) *rejoyce* becauſe he is now *at home with his own Father.* Fools may prate that *Fathers are good friends, but evil company*; it was never ſo with the Son of man; For the (3) *Humane nature* of Jeſus Chriſt, there is no ſuch *company* as the *viſible ſociety* of his *eternal Father. Shew* him *the father*, and (4) *it ſufficeth.*

(2) John 14. 28

(3) Acts 3. 21 7. 55

(4) John 14. 8

Secondly, *My Fathers houſe* is (1) *Our Fathers houſe: Doubtleſſe thou art our* Father was a *high-ſtrained faith*, even then when (2) derived from Gods *creation*, at moſt, from Gods *protection* of us: But, *the perſon ſpeaking in my Text* hath now given us a *nearer claime*; he can (3) ſend us word, *I go to my* Father, *and your Father*; therefore *your Father*, becauſe *my Father.*

(1) Matth. 6. 9

(2) Eſay 63. 16

(3) John 20. 17

Thirdly, *Our Fathers houſe was never built for Spiders*: God doth not, *like ſome of our Gentry*, firſt build a great houſe, and then, ever after, lay all hoſpitality aſide. No, He (1) *feaſteth* it, he (2) *ever* feaſteth it, *like* (3) *an Emperour*: In the *houſe of my Father*, as none ſerve him (4) under *Prieſts and Kings*, ſo, all, who ſerve him, *fare like* (5) *Princes.* Upon Earth this is the *infelicity of Kings* that to maintain a requiſite State, they

(1) Eſay 25. 6

(2) Revel. 19. 9

(3) 17 Eſther. 1

(4) Revel. 1. 6

(5) 3. 20

[*moſt*

[*most what*] fit at Table alone; whereas, *in heaven*, although Kings we are, yet *our meat doth us no good except we eat it* (6) *with company.*

(6) Heb. 12. 22,23

In our Fathers houſe, as our Supper is *the* (1) *Supper of the Lord*, ſo our *ſociety* is the (2) *communion of the Saints*; *In heavenly places we* ſhall *ſit* (3) *together* with *Abraham*, *Iſaac* and *Jacob*. *Abel* will there tell us what *hard words and blowes* he (4) received from *Cain*; We ſhall there ſee *Job beholding* his *Redeemer with* his (5) *own eyes*: *Charles the* (6) *Firſt* [the firſt ſince that hour wherein Jeſus Chriſt was crucified] *that ever dyed, and ſo dyed for the good of his people*; Him we ſhall finde *among* [*if not above*] the noble *Army of Martyrs*! Yea, we ſhall there converſe with *every glorified ſoul*, with every ſoul glorified *in its own order*, in its *own manſions*, joying and rejoycing with *its own peculiar degree of glory*; The elect of God, which *here upon earth* were unto us *Neighbours*, *Friends*, *Kinred*, *Brethren*, *Siſters*, *Children*, *Parents*, *Wives*, or *Husbands*, with theſe we ſhall *renew an acquaintance*, an acquaintance *encreaſing unto all eternity.*

(1) Revel. 3. 20 19. 17
(2) Heb. 12. 22
(3) Epheſ. 2. 6
(4) Gen. 4. 8
(5) Job 19. 27
(6) *Of great Brittain, France and Ireland, King.*

Scholars, if ever you would *ſave time in your ſtudies*, if ever you would be *exquiſite Philoſophers*, *great Hiſtorians*, or *perfect*

fect (1) *Divines*, make your (2) *calling and election ſure*, get an everlaſting *fellowſhip* in theſe *manſions*; in heaven your *knowledge* ſhall be made *perfect*, nor ſhall you *ſit like mutes*, but, you ſhall *ſpeak of the goodneſſe of your God* with a *fulneſſe of delight*, joy and love.

(1) *Hoc habet animus argumentum ſuæ divinitatis quod illum divina delectent.* Seneca.

(2) *Bene oravisse eſt bene ſtuduiſſe*; Luther.

Plus cogitando & orando proficiunt quàm legendo, & audiendo. Auguſt. *Epiſt.* 112. *Origo fontium & fluminum mare, virtutum & ſcientiarum Chriſtus.* Bern. *in Cant. Serm.* 13.

How happy would ſome *children* acknowledge themſelves, were the *place of their education* adjoyning unto the *place of their nativity?* How much of her *Dowrye* would many *a Wife* part with, upon condition, that her *husbands eſtate* lay not far from (1) her *Fathers houſe?* Beloved, *in my Fathers houſe are many manſions*, but all of them *in one and the ſame Houſe*; We are there all of us one *Society*, one *Family*, one *Colledge*, one *Houſhold*, one *Church*, one *Body*: *Forget thy* (2) *Fathers houſe, and thine own kinred* taketh no place in theſe manſions. *Duty and Death ſeparate* the *neareſt relations* here, but, in my Fathers houſe *friends never part.*

(1) *Illa domus lætitiæ eſt, iſta militiæ; illa domus laudis, iſta orationis.* Idem. Serm. 2. in dedic. Eccleſ.

(2) Pſalm 45. 10

Dominions, *Principalities*, *Powers*, *Angels*, *Arch-Angels*, &c. about whom the *Schoolmen* have been ſo *idly buſied*, them and their (1) *diſtinct orders* we ſhall know and delight in: Many a *good Angel* which, una-

(1) *De eſſat quicquid eſt admirabile.* Cicero, *Part. Quæſt.*

ware to us, took of us an *especial charge*, we shall know by *name and by sight* in these mansions.

The Holy Ghost who gave us life, *first natural, then spiritual*; That *good*, that (1) *loving spirit*, which *did, doth*, and *will* continue our *preserver*, *sanctifier* and *comforter*, will, in *Heaven, put life into us indeed*! when he once entertaineth us in my fathers house, then we shall *live*!

(1) *Nemium unquam dimisit tristem.*

The *person speaking in my Text*, thorough whom the just God is so *well pleased with us*; He who *came down from heaven* to *bring us thither*; who underwent for us the *reproaches of men*, and the *curse of God*; who, for our sakes *spake*, and *wrought*, and *suffered wonders*; Him, who *passed by the fallen Angels*, and exalteth our nature above *his elect Angels*; Him, who did *once give himself for us*, and doth ever since *give himself to us*; Him unto whom God hath given (1) a *name above every name*; Him we shall worship, blesse, admire, and adore in my Fathers house!

(1) *Nec patior me quicquam nescire de eo quem amem.* Plin. *Epist.*

But, That which putteth so great *a value* upon *my Fathers house*, is, (1) principally, my *father himself*; The *Refuge*, the *Rest*, the *Reward*, the *Riches*, the *Inheritance*, the *Crown*, The *Mansions*, the *many Mansion*, the *many*

(1) *Bonum mihi, Domine, in cœlo habere te mecum, quam esse sine te vel in cœlo.* Bernard.

Man-

Manſions in my Fathers houſe; The *eternal* peace, the *infinite love*, the *everlaſting* joy there ſet before us; neither theſe, nor the *fellowſhip of the Saints*, nor the *ſociety of Angels* ſhall be able to (2) divert us from *glorifying* our *God as God*: For, as all things appertaining unto life are therefore beſtowed upon us here, that here we may *in body, in ſoul and in ſpirit*, be (3) *wholly taken up in obeying, truſting, loving, honouring, worſhipping, bleſſing, and glorifying our God as God*, ſo all the *peace, pleaſures, manſions, joyes and glories* which are *treaſured* up for us in our *Fathers houſe*, are therefore *freely and everlaſtingly* vouchſafed unto us, that we may with a *perfect love, joy, thankfulneſſe and delight*, both *admire and adore* our *everlaſting Father.*

(2) Rom. 8. 39

(3) *Teſtimonium credibile nimis guſtate ſapientiæ eſt eſuries ipſa tam vehemens.* Idem. Serm. 2. *de* duab. menſis. *Oportebat quidem, ſi fieri poſſet, revivere me* [ut ita loquar] *denuo, quod male vixi: ſed faciam cogitando quod reoperando non poſſum.* Idem. Cant. de Serm. *Hezekiæ.*

Laſtly, as *here upon earth* no one mercy can ſo much require our thankfulneſſe as the *communion* betwixt (1) our ſpirit and the *ſanctifying ſpirit* of our moſt holy God; ſo, neither can any thing *in heaven* more excite *our prayſes* and thankſgiving unto him *who ſitteth upon the Throne*, then the *bleſſed Viſion* of our moſt *glorious God*, even of *God the Father*, of *God the Son*, and of *God the Holy* Ghoſt, ever [*for ever!*] bleſſed and glorified! *In His preſence is fulneſſe of everlaſting joy!* To him be *the Kingdome, the power and the glory* ever aſcribed, *Amen.*

(1) *Deus tuus totum tibi erit.* S. Aug. *in* Pſalm 26. *Et quem ſemper habent, ſemper habere volunt.*

Dear Chriſtians, *hear the* [1] *concluſion of the whole*; *Fear God and keep his Commandements*; *love* God, and *cleave* unto him with your *whole* heart; eſteem [2] every *thought*, *word* and *deed miſplaced* which is not *ordered* to *glorifie* your *God* as *God*. Oh, *let not your heart be troubled*, ſaving that it cannot be troubled enough for *neglecting ſo merciful a God*; ſtretch out *daily*, *hourly*, ſtretch out, and *ſtir up* your faith; *believe in God*, he hath [3] an *everlaſting love* for you; *believe in* his *Son*, he is [4] *made* unto you *wiſdome*, *and ſanctification*, *and redemption*, *and righteouſneſſe*; *believe* in his *Spirit*, he is [5] *able to keep you from falling*, and to *preſent you* to *your Bridegroom*, and to *his* Father, with *exceeding joy*: *Look for*, and [6] *haſten unto* theſe *manſions in my* Fathers *houſe*; Beloved, *this is life eternal*, this *will be joy eternal*, to *ſee God*! *without holineſſe*, *it is* [7] *impoſsible to ſee God*; the Lord [8] *perſwade*, the Lord *allure*, the Lord *raviſh* your hearts: *Bleſſed*, for ever bleſſed *are the pure in heart*, they ſhall poſſeſſe theſe *manſions in my* Fa*thers houſe*, they ſhall *ſee God*!

(1) Eccleſ. 12. 13

(2) Solicitus incipit ambulare cum Deo ſuo, & ex omni parte ſcrutatur ne vel in leviſſimâ re tremendæ illius majeſtatis offendatur aſpectus. Bernard. Serm 3. in vigil. nativ.

(3) Eſay 54. 8

(4) 1 Cor. 1. 30

(5) Jude 24.

(6) 2 Pet. 3. 12

(7) Heb. 12. 14

(8) 13. 21

(9) Matth. 5. 8

Oh then, for *your own ſakes*, yea for *your Redeemers ſake*, for *your Gods ſake* improve [1] *every talent of his* which he, *in this your* day, putteth into your hands: [2] *redeem* [3] *time*, *value time*, *husband time*; do not, oh,

(1) Luke 19. 13

(2) Eph. 5. 16

(3) Cujus unius avaritia honeſta eſt. Seneca.

oh, do not content your ſelves *with the loweſt* of theſe *manſions in my* Fathers *houſe*; make you hearts *more and more* obedient, *more and more watchful, humble, faithful, loving and thankful hearts*; the [4] more *grace*, the more *glory*, you do *treaſure* up for your ſelves, the more you *glorifie your God, as God. Be holy* as the *Spirit*, your Preſerver *is holy, put on the Lord Jeſus*; finde it [5] your *duty*, make it your *buſineſſe*, to *glorifie* the *God and father of your Lord Jeſus Chriſt*: ſo doing, *let not your heart be troubled, believe in God, believe in* his Chriſt, *in my* Fathers *houſe are many manſions.*

(4) Matth. 6. 19, 20
2 Pet. 3. 18
1 Tim. 6. 6
1 Cor. 15. 58
Gal. 6. 7, 8
Mark 10. 29, 30
Revel. 3. 5. 12. 17

(5) *Conſilium futuri ex præterito venit.* Seneca *Epiſt.* 83. 9

Oh thou who *ſpeakeſt in my Text*, *ſpeak* [1] *the word*, and our *heart* ſhall not *be troubled. Lord, we believe, help thou* [2] *our unbelief*; *in* Thy *Fathers houſe are many manſions*: Brethren, Unto theſe *manſions*, *after that we have* [3] hoped, truſted, obeyed, waited, and *ſuffered* a while, the *God of all grace, who hath called us to his eternal glory by Chriſt Jeſus*, will receive *firſt our ſoules, then our bodyes*; To him be [4] *glory and dominion for ever and ever*, Amen.

(1) Pſal. 33. 4

(2 .2

(3) 1 Per. 5. 10

(4) 11.

D.

D. *Bernardus* Epiſt. 341.

Erubeſcat anima converſa ad Dominum, minori affectu ſectari juſtitiam, quàm iniquitatem antea ſectaretur; pudeat negligentius nunc in vitam, quàm prius in mortem ire; & minori ſtudio ſalutis acquirere, quam perditionis augmentum.

PSALM 105. *v.* 4, 3.

Seek ye the Lord and his ſtrength, ſeek his face evermore: Glory ye in his holy Name; Let the heart of them rejoyce that ſeek the Lord.

FINIS.

Venial eſcapes the Reader is deſired to impute unto the *Authors abſence* from the *Preſſe* : and to correct theſe, or the like,

ERRATA.

Read

P.12.l.31.our days, p.42.l.13. a King, p.44.l.9. this ſtone, p.47.l.3. Egyptians had, p.121.l.5. ſibi, p.123.l.18. flatten, p.128.l.28.I cleared, p.138.l.12. affections,p.143.l.5. Atnon, p.151.l.19. to ply, p.152. for *Tertullian* r. *Cyprian*, for *Cyprian* r. *Tertullian*, p.156. l.18,19. Let them Who, p.172.l.26.Three particulars, p. 201.l.31. This he conſidereth, p.240.l.11. reprieve, p.245.l.3,5. *dele* I ſay, p.319.l.6. ſmutty-faced,p.356.l.14. mett,p. 401.l.7. not caſe,p.405.l.3. deign, p.423.l.2.*womb*.The *margin* is referred to the *Reader*.